

THE
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The Tragedies of Æschylus, translated by R. Potter. The second Edition, corrected, with Notes. In two Volumes. 8vo. 10s. boards. Strahan.

In our Review for August, 1778, we made honourable mention of the first edition of this performance, in quarto. But as this is an improved edition, and more commodious, on account of its size, and consequently the reduction of its price, we shall be more particular in pointing out its merit, by extracting some striking passages, and at the same time give a short sketch of the life and writings of Æschylus. The notes added to this edition are subjoined to the text, which will be very acceptable to the English reader, who is no adept in classical and mythological knowledge.

Æschylus was born at Athens, in the first year of the sixtieth olympiad, or 540 years before the christian æra. His extraction was honourable. At an early period of life, being endowed with a brave and martial spirit, he embraced the profession of arms, and distinguished himself as an intrepid warrior at the celebrated battles of Marathon, Salamis, and Plataea. At Marathon his two brothers Cynægirus and Amynias behaved with admirable conduct and bravery. At Salamis Cynægirus lost his life, and Amynias one of his arms.

But during the intervals of military engagements, our poet, who had read Homer with a great degree of enthusiasm, found leisure to write seventy, or as some historians assert, ninety tragedies, of which only seven have escaped the depredations of time. Upon the model of Homer he formed his plans, and by that means made the drama a regular, noble, and rational entertainment.

VOL. X,

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His pieces for the most part breathe a military air, and the horror of war seems to have infused itself into his imagination. When advanced in years he was disgusted in that the poetical prize was adjudged to Sophocles, who was but young, or as others affirm, to Simonides, who composed an elegy on the heroes of Marathon. Fired with indignation at this circumstance, he retired into Sicily, to King Hiero's court, who patronized the discontented among the Athenian *literati*. Here he lived in affluence and splendour till his death, which happened when he was at the age of sixty-five.

The tragedies of *Æschylus* are distinguished for elevation, and a singular nobleness. The diction is bold and animated, and his imagination fertile, though it must be owned, a little licentious. In some passages *professus grandia turget*. But yet, it was a noble effort of human genius to rise superior to the prevailing irregularity, and as it were, emerge from chaos into light. To shew that he truly merited the appellation of *the father of tragedy*, we will cite part of Mr. Potter's preface; which, as our readers will observe, is written with more solidity than brilliancy. We wish we could speak so well of Mr. Potter's prose as of his poetry, but this the laws of our office prohibit, unless we offered violence to our judgment as candid and impartial critics.

"To comprehend the justness of this honourable appellation, (*the father of tragedy*) and to form a precise idea of the originality of *Æschylus*, it will be necessary to trace the tragic muse from her birth, to the yet infirm state when this poet gave her strength, spirit and dignity. Tragedy was at first no more than a rustic song in honour of Bacchus, attending the sacrifice of a goat, an animal hated by the god because its bite is particularly hurtful to the vine. What was originally no more than an accidental frolic, became an annual custom, next a public sacrifice, and thence an established rite; for as every thing in pagan antiquity was sacred, sports and amusements were changed into feasts, and the temples were converted into theatres; but this by due degrees. The Grecians, advancing in polished manners, carried into their towns a feast that sprung from the leisure of the country; their best poets took a pride in composing these religious hymns to the honour of Bacchus, and embellished them with the agreeable entertainments of music and dancing. After a length of time the songs advancing in perfection, it was found necessary to give the singer some relief; and that the company might be amused during the pauses of the music, an actor was introduced: his part could be no other than a single speech, setting forth that he represented Hercules, or Theseus, or some other hero of antiquity, and had performed such or such an illustrious achievement: at the next pause another personated character advanced; at the next, another, but each unrelated and unconnected

connected with the other. This we imagine to be the state of things, till *Thespis* and *Phrynichus* had the address to continue the same interlocutor through every pause of the music, and to make him the narrator of one uniform and continued story. The novelty had the good fortune to please; and as the stories were interesting, the songs in honour of *Bacchus* ceased to amuse, till by degrees they lost their original design, and took their colouring from the intermediate representation. Such was the rude state of tragedy when *Æschylus* conceived the great design of forming it into a new species of poetry, that should rival even the epic in dignity. The humble arbor interwoven with vine branches gave place to scenes of astonishing grandeur; the actor, no longer mounted on the cart of *Thespis* with his face smear'd over with the lees of wine, or covered with a mask formed from the bark of a tree, now trod a spacious stage, magnificently habited in a robe of honour and the stately buskin: even the mask, that eternal disgrace of the Athenian theatre, wore a new and elegant form, expressive of the character represented. But these exterior decorations were proofs only of the taste of *Æschylus*: his superior genius appeared in giving life to the piece, by introducing the dialogue, without which there could be no action; and from this circumstance it is, that he is with the greatest propriety called the father of the drama. It is commonly said that *Æschylus* never produced more than two speakers upon the stage at the same time: there are proofs to the contrary, though he generally adhered to that simple plan: but the new part, which the chorus now took, amply supplied what we should call that poverty of the stage.

"The music and the dance could not, without infinite offence, be withdrawn from the gay and lively Athenians: *Æschylus* therefore retained the ode and music, which properly speaking constituted the original tragedy; but he adapted it to his plan, and interested it in the action; thereby giving an unity of design to the whole, an agreeableness and splendour to the spectacle, and adding the force and spirit of lyric poetry to the gravity and magnificence of the tragic style; but such was the simplicity of ancient manners, supported by truth and decency, that the chorus yet retained the moral and sacred air of the first institution: hence we find it always grave, sententious, sublime, and ardent in the cause of liberty, virtue, and religion.

"*Æschylus* had studied *Homer* with attention and judgment; from him we might learn propriety and dignity of character, sublimity of conception and magnificence of expression; and it was impossible for him not to observe the necessity of building his plan upon one great and interesting action; but in this nature and good sense prescribed a different conduct to the tragic and the epic poet. In the closet the mind may be agreeably entertained by the epic muse, whilst she leads us backwards and forwards through the various fortunes of her hero, and sometimes makes excursions in pursuit of incidental adventures, whilst the imagination loves to attend her in her flights, and disdains to be confined by the narrow limits of

time and place. But where the poetic imitation is made by action, and represented at once to the eye, a severer discipline becomes necessary; that faithful monitor checks the roivings of fancy, exacts a sober regard to unity of time and place, and demands a simpler plan: the good sense of *Æschylus* led him to observe this; and in allusion to it he often used to say, with much modesty, that his tragedies were only single dishes taken from the great feast of Homer.

"But if the tragic muse lost any thing in the regions of imagination, she found herself amply recompensed by the empire she acquired over the passions; the imitation of nature is her province, as well as the epic muse's, and this imitation is stronger and more perfect in action than in narration. *Æschylus*, by introducing the dialogue, and engaging the chorus in the interest of the drama, gave birth to action properly so called, and placed the actors in such a lively manner before the eyes of the spectators, that they suffered themselves to be agreeably deceived, they forgot that the high-wrought scene was fictitious, and entered into the interests and passions of the persons represented with real emotion. This also required a different conduct in the tragic and the epic poet; the province of the latter is to instruct and delight, and he marches on with a majestic pace to his end, through the extensive regions of moral, passion, and description: *Æschylus* perceived that the drama is confined to one point of place, and one point of time; that therefore its business is to advance with rapidity, and seize the heart at once; the passions then are its peculiar province. It is finely conceived by P. Brumoy that *Æschylus* represented the Epos to his mind as a majestic queen seated on her throne, her brow shaded with clouds, but so as to perceive great designs, and wonderful revolutions, whilst his strong imagination figured Tragedy as bathed in tears, her poignard in her hand, attended by terror and pity, preceded by despair, and followed by woe.

"This great master was well acquainted with the human heart, he found it more averse to misery, than desirous of happiness, and tremblingly alive to the shocks of fear, that gives us continual notice of the evils inseparable from human life. Closely allied to this passion is another, that makes the heart recoil at the sight of those miseries which befall another, and to which we are ourselves equally liable. Terror and pity then are the strongest, the most common, and therefore the most dangerous of all the passions; they overwhelm the human heart, render it incapable of bearing up against the repeated impressions of ills, and of discharging with a proper degree of firmness the necessary duties of life. To purge these passions, to take away their pernicious qualities, and preserve whatever they have of useful is the business in common of the philosopher and the poet; but these effect their ends by different means; the former applies himself to the understanding by the cool deductions of reason; the poet plays the passions against themselves, expels terror by terror, pity by pity, and makes the weapon that gave the wound perform the cure. The evils, of which we are either
spectators

spectators or sufferers in the larger theatre of human life, strike the heart with a terror that crushes all its powers, or with a pity that dissolves them : but in the mimic scene, the poet, by captivating the imagination, has the address to convey certain sensations of pleasure of which we cannot divest ourselves, and thereby interests our attention to the fictitious scenes, spreading over the soul that most exquisite of all its feelings, a calm dignity of grief, that at once chastises and refines it, and thereby teaching the heart to support its own afflictions with a manly fortitude, or to feel for the afflictions of others with a sensibility corrected by reason. These are so eminently the effects of the ancient drama, that they are from thence deduced as rules for its construction ; and to refuse the great poet the honour of having this design in the plan of his tragedies would be a violent injustice. Thus tragedy owes its existence to the creative hand of *Æschylus*."

For a particular and critical account of the seven tragedies here exhibited to the public, we refer our readers to the above-mentioned Review. Here we shall only extract some passages that abound with images adapted to excite admiration and terror. And first let us attend to the speech of *Vulcan*, about to chain *Prometheus* to the rock.

"*Vulcan*. High-thoughted son of truth-directing Themis,
Thee with indissoluble chains, perforce,
Must I now rivet to this savage rock,
Where neither human voice, nor human form,
Shall meet thine eye, but parching in the beams,
Unshelter'd of yon fervid sun, thy bloom
Shall lose its grace, and make thee wish th'approach
Of grateful evening mild, whose dusky stole,
Spangled with gems, shall veil his fiery heat ;
And night upon the whitening ground breathe frost,
But soon to melt, touch'd by his orient ray.
So shall some present ill with varied pain
Afflict thee ; nor is he yet born, whose hand
Shall set thee free : thus thy humanity
Receives its meed ; that thou, a god, regardless
Of the gods' anger, honouredst mortal man
With courtesies, which justice not approves.
Therefore the joyless station of this rock
Unsleeping, unreclining, shalt thou keep,
And many a groan, many a loud lament,
Throw out in vain, nor move the rig'rous breast
Of Jove, relentless in his youthful power."

The poet with great sublimity expresseth the obstinate mind of *Prometheus*, despising the threats of *Mercury*, in the following passage. The spirit of the original is well preserved.

Prom. "Let him then work his horrible pleasure on me ;
Wreath his black curling flames, tempest the air

With

With vollied thunders, and wild warring winds ;
 Rend from its roots the firm earth's solid base ;
 Heave from the roaring main its boisterous waves,
 And dash them to the stars ; me let him hurl,
 Caught in the fiery tempest, to the gloom
 Of deepest Tartarus ; not all his pow'r
 Can quench th' ætherial breath of life in me."

A little further on, amidst the vast hurrican, he thus exclaims :

Prom.

" I feel in very deed

The firm earth rock ; the thunder's deep'ning roar
 Rolls with redoubled rage ; the bick'ring flames
 Flash thick ; the eddyng sands are whirl'd on high ;
 In dreadful opposition the wild winds
 Rend the vexed air ; the boist'rous billows rise,
 Confounding sea and sky ; th' impetuous storm
 Rolls all its terrible fury on my head."

The Danaïades, in the Supplicants, break out in praises of the gods ; but particularly Jupiter, who, as they assert, created all things. This is an evident proof, that the Greeks had frequently just conceptions of the Divinity.

" Ye gods, from whom we proudly trace
 The glories of our high-born race,
 Hear us, ye pow'rs, propitious hear,
 And shew that justice is your care !
 Guard in our just, our holy cause,
 The sanctity of Nature's laws ;
 You, that abhor each impious deed,
 Arise, protect the nuptial bed.
 When Mars to slaughter gives the reins,
 And rages o'er th' ensanguin'd plains,
 To each that flies, the altar gives
 A refuge, and the suppliant lives ;
 For Jove, with pious pray'rs ador'd,
 Commands stern War to drop the sword.
 Jove's firm decree, tho' wrap'd in night,
 Beams 'midst the gloom a constant light ;
 Man's fate obscure in darkness lies,
 Not to be pierc'd by mortal eyes :
 The just resolves of his high mind,
 A glorious consummation find.
 Though in majestic state enthron'd,
 Thick clouds and dark enclose him round ;
 As from the tow'r of heav'n his eye
 Surveys bold man's impiety ;
 Till, his ripe wrath on vengeance bent,
 He arms each god for punishment,
 And from his high and holy throne
 Sends all his awful judgments down."

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The tragedy of the Seven Chiefs against Thebes, is embellished with the boldest painting of a martial genius. Gorgias, as Plutarch informs us, styles it *μεγνύλον αρεως*, "the noblest effort of a martial genius." And by Aristophanes, in his comedy of the Frogs, it is called, *δ' αμα αρεως μεσλον*, "a drama replete with martial ardour." The sublimity of the dialogue is noticed by the celebrated Longinus, in his Treatise of the Sublime. The following passage abounds with what he calls *φαιλασαι ηρωικαλαι*, "noble and truly heroic images,"

Ἀνδρες γὰρ ἐπὶ τὰ θέρια λοχασέσθαι
 Ταυρος φαγῶντες ἐς μελάνδετον σάκος,
 Καὶ θιγγάνοντες χερσὶ ταυρέϊε φόνε,
 Ἀρην, Εὐνὴν, καὶ φιλαίματον φόβον
 Ὀρκωμῶσάν.

"Seven valiant chiefs
 Slew on the black-orb'd shield the victim bull;
 And dipping in the gore their furious hands,
 In solemn oath attest the god of war,
 Bellona, and the carnage-loving pow'r
 Of terror."

Here the translation, though spirited, is far inferior to the grandeur and magnificence of the original, the sublimity of which arises from the assemblage of the images.

The following images are strikingly pathetic.

"Too near my heart, distracting care
 Wakes all the horrors of despair;
 And as the trembling dove, whose fears
 Keep watch in her uneasy bow'r,
 Thinks in each rustling leaf she hears
 The serpent gliding to devour.

Hear then the mournful, solemn strain:
 For dreadful were its fate, should this strong wall,
 This ancient, rampir'd city, fall
 And spread its light dust o'er th' encumber'd plain;
 Beneath the proud Achaian spear,
 Dishonour'd, sunk, the waste of war;
 Should the fresh virgin's bloom, the matron's age,
 By the fierce victor's fiery rage,
 Their robes all rent, their bleeding bosoms bare,
 Be dragg'd by their loose-flowing hair,
 Like horses a reluctant prize,
 The desolated streets re-echoing to their cries."

In Agamemnon, the strongest traces of the sublime genius of *Æschylus* are discernible;

The behaviour of Iphigenia, expressed in the following passage, is described with inimitable beauty. In it we view the painting of an able master.

“ Rent on the earth her maiden veil she throws,
That emulates the rose ;
And on the sad attendants rolling
The trembling lustre of her dewy eyes,
Their grief-impassioned souls controlling;
That ennobled, modest grace,
Which the mimic pencil tries
In the imaged form to trace,
The breathing picture shews :
And as, amidst his festal pleasure,
Her father oft rejoic'd to hear
Her voice in soft mellifluous measures,
Warble the sprightly-fancied air ;
So now in act to speak the virgin stands :
But when, the third libation paid,
She heard her father's dread commands
Injoining silence, she obey'd ;
And for her country's good,
With patient, meek, submissive mind,
To her hard fate resign'd,
Pour'd out the rich stream of her blood.”

The following is a fine image.

“ This is the state of man ; in prosperous fortune,
A shadow, passing light, throws to the ground
Joy's baseless fabric : in adversity,
Comes Malice, with a sponge moisten'd in gall,
And wipes each beauteous character away.”

The poet in the *Chœphoræ*, touches the remorse and madness of Orestes in the finest manner.

Minerva's charge to the citizens of Athens, in the *Furies*, is in every respect worthy of the Goddess of Wisdom.

The following ode, uttered by the *furies*, inspires a nameless horror.

“ I burst with rage ! With cruel pride
These youthful gods my slighted age deride,
And, the old laws disdain to obey,
Rend from my hands the prey.
Tortured with grief's corroding smart,
And taught disgrace and scorn to know,
Distilling from my anguish'd heart,
The pestilential drop shall flow :
Where'er it falls, nor fruit around,
Nor leaf shall grace the blasted ground ;
Thro' the sick air, its baleful dews,
A caustic venom shall diffuse ;

And

And breathing on this hated race,
With deep rough scars the beauteous form deface.
Vainly shall I heave my sighs,
Or bid my angry vengeance rise?
To insults which my bosom rend,
Vulgar spirits scorn to bend;
And shall thy daughters, awful Night, in vain
Of their disgrace complain?"

The true and genuine spirit of liberty distinguishes the Persians; but as we have been copious on this article, we shall omit farther quotation.

With regard to the translation, it is masterly and ingenious, and the spirit of the original is for the most part well preserved. We could wish to see a new edition of the original. It is much wanted; as at present, the different editions are become scarce, and consequently their price much advanced. The learned commentators on *Æschylus*, to be consulted on such an occasion, are Carter, Stanley, Pawn and Heath. A re-publication of the Glasgow edition, 2 vol. 12mo. 1745, with the correction of a few inaccuracies, would be very acceptable to the public. O.

The History of Women, from the earliest Antiquity to the present Time. By William Alexander, M. D.
(Concluded from page 70.)

In his second volume, the Doctor treats of delicacy and chastity; of the various opinions entertained by different nations concerning women; of dress, ornaments, and various other methods, whereby women endeavour to render themselves agreeable to the men; of courtship; of matrimony; of widowhood; of the rights, privileges, and immunities of the women of Great Britain; the punishments to which they are liable by law, and the restrictions they are laid under by law and custom; and on each of these heads he has collected a number of curious particulars. Some of the most remarkable of these we shall lay before our readers, and with these short extracts conclude our account of the performance.

In talking of delicacy, the Doctor mentions many singular circumstances, some of which, however, we believe are rather a little exaggerated.

"Among people," says he, "holding a middling degree, or rather, perhaps, something below a middle degree, between the most uncultivated rusticity and the most refined politeness, we find

Vol. X.

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female

female delicacy in its highest perfection. The Japanese are but just emerged some degrees above savage barbarity, and in their history, we are presented by Kempfer, with an instance of the effect of delicacy, which perhaps has not a parallel in any other country. A lady being at table in a promiscuous company, in reaching for something that she wanted, accidentally broke wind backwards, by which her delicacy was so much wounded, that she immediately arose, laid hold on her breasts with her teeth, and tore them till she expired on the spot. In Scotland, and a few other parts of the north of Europe, where the inhabitants are some degrees farther advanced in politeness than the Japanese, a woman would be almost as much ashamed to be detected going to the temple of Cloacina, as to that of Venus. In England, to go in the most open manner to that of the former, hardly occasions a blush on the most delicate cheek. At Paris, we are told that a gallant frequently accompanies his mistress to the shrine of the goddess, stands sentinel at the door, and entertains her with *bons mots*, and protestations of love all the time she is worshipping there; and that a lady when in a carriage, whatever company be along with her, if called upon to exonerate nature, pulls the cord, orders the driver to stop, steps out, and having performed what nature required, resumes her seat without the least ceremony or discomposure. The Parisian women, as well as those in many of the other large towns of France, even in the most public companies, make no scruple of talking concerning those secrets of their sex, which almost in every other country are reckoned indelicate in the ears of the men; nay, so little is their reserve on this head, that a young lady on being asked by her lover to dance, will, without blush or hesitation, excuse herself on account of the impropriety of doing so in her present circumstances. The Italians, it is said, carry their indelicacy still farther: women even of character and fashion, when asked a favour of another kind, will with the utmost composure decline the proposal, on account of being at present under a course of medicine for the cure of a certain disorder. When a people have arrived at that point in the scale of politeness, which entirely discards delicacy, the chastity of their women must be at a low ebb; for delicacy is the sentinel that is placed over female virtue, and that sentinel once overcome, chastity is more than half conquered.

“From these observations, a question of the most difficult determination arises. Is female delicacy natural or artificial? If natural, it should be found in the highest perfection in those states where mankind approach the nearest to nature; if artificial, it should be most conspicuous in states the most artificially polished. But notwithstanding what we related in the last section, it appears to be regulated by no general or fixed law in either. The inhabitants of the coast of New Zealand are perhaps as little cultivated as any on the globe, and yet their women were ashamed to be seen naked even at a distance by the English. In Otaheite, where they are considerably more polished, we have already seen that they are conscious of no such shame. With the most innocent look,”
says

says Hawkeſworth, 'Oberea their queen, and ſeveral others, on going to meet another chief of the iſland, firſt uncovered their heads, and then their bodies as low as the waſt. Nor can privacy,' adds he, 'be much wanted among a people who have not even an idea of indecency, and who gratify every appetite and paſſion before witneſſes, with no more ſenſe of impropriety than we feel when we ſatisfy our hunger at the ſocial board.' We have ſeen that in France and Italy, which are reckoned the politeſt countries in Europe, women ſet themſelves above ſhame and deſpiſe delicacy; but in China, one of the politeſt countries in Aſia, and perhaps not even in this reſpect behind France or Italy, the caſe is quite otherwiſe; no being can be ſo delicate as a woman, in her dreſs, in her behaviour and converſation; and ſhould ſhe ever happen to be expoſed in any unbecoming manner, ſhe feels with the greateſt poignancy the awkwardneſs of her ſituation, and if poſſible covers her face that ſhe may not be known. In the miſt of ſo many diſcordant appearances, the mind is perplexed, and hardly can fix upon any cauſe to which delicacy, the chiefeſt ornament of the fair ſex, can be aſcribed: ſhould we aſcribe it to cuſtom only, we would do violence to our own inclinations, as we would willingly trace it to a nobler ſource. In proſecuting this attempt, let us attend to the whole of the animal creation; let us conſider it attentively, and wherever it falls under our obſervation, it will diſcover to us, that in the female there is a greater degree of delicacy or coy reſerve than in the male: is not this a proof, that through the wide extent of the creation, the ſeeds of delicacy are more liberally beſtowed upon females than on males? And do not the facts which we have mentioned prove, that in the human genus theſe ſeeds require ſome culture to expand, and ſtill more to bring them to perfection; whereas, on the other hand, too much culture actually deſtroys them altogether; as plants may be deſtroyed in a hot-bed by too much heat, which by a moderate degree of it would have arrived to the hiſheſt perfection"

In mentioning the bad conſequences of want of chaſtity in the female ſex, the Doctör obſerves, that

"There are ſo many evils attending the loſs of virtue in women, and ſo greatly are the minds of that ſex depraved when they have deviated from the path of rectitude, that their being generally contaminated may be conſidered as one of the greateſt miſfortunes that can befall a ſtate, as it in time deſtroys almoſt every public virtue of the men. Hence all wiſe legiſlators, eſpecially of republics, have ſtrictly enforced upon the ſex a particular purity of manners; and not ſatisfied that they ſhould abſtain from vice only, have required them even to ſhun every appearance of it. Such, in ſome periods, were the laws of the Romans, and ſuch were the effects of theſe laws, that if ever female delicacy ſhone forth in a conſpicuous manner, we are of opinion it was among thoſe people, after they had worn off much of the barbarity of their firſt ages, and before they became contaminated by the wealth and manners of the nations

tions which they plundered and subjected : then it was that we find many of their women surpassing in modesty almost every thing related by fable ; and then it was that their ideas of delicacy were so highly refined, that they could not even bear the secret consciousness of an involuntary crime, and far less of having even tacitly consented to it. But as the manners, as well as the actions of all ages, are constantly chequered with good and evil, those of the women of antiquity had in them a large share of the indelicacy of the times in which they lived. Of this nothing can be a stronger proof than the custom mentioned by Moses, of exposing to public view the tokens of a bride's virginity on the morning after her wedding-night, to which we shall only add, the price demanded by Saul for his daughter, when he gave her to David in marriage ; a price the most highly characteristic of the indelicate manners of the times. The Greeks themselves, who considered all the rest of the world as barbarians, were in delicacy hardly a few degrees above the instances just now mentioned ; one can scarcely determine whether the comedies of Aristophanes or of Euripides are the most shocking to a modest ear. Martial, and even Horace, among the Romans, were scarcely less indelicate, but they flourished at Rome during these periods, when false refinement of manners had banished delicacy as a silly and unprofitable virtue, and when even law was so repugnant to decency, that a woman taken in adultery was prostituted in the public street to all comers, who were invited by the ringing of a bell to the abominable ceremony."

The Doctor gives us the following account of the origin of eunuchs.

"At what period, or in what part of the world, some of the males of our species were first emasculated, in order to qualify them for guarding the objects of the pleasures of the rest, is not perfectly known. The institution of a custom so barbarously unnatural, has, by some, been attributed to the infamous Semiramis ; but we are of opinion, that it was more likely to originate from the men than the women : and, besides, we have reason to believe, that it was invented long before the time of Semiramis ; for Moses, in his code of legislation, expressly prohibits eunuchs from entering into the congregation ; and Manetho says, that the father of Sesostris, who lived near two hundred years before Moses, was assassinated by his eunuchs. In the days of Samuel, it seems to have been a general custom for the kings of the nations, who lived in the neighbourhood of the Israelites, to have eunuchs ; for we find this prophet, among the other reasons that he made use of to dissuade his people from chusing a king, telling them, "that he would take their eunuchs to guard his women." The nature of our undertaking does not permit us to enquire, how it was first discovered that emasculation would fit men for the despicable employments to which such mutilated beings have generally been destined ; it is sufficient for us to observe, that all the voluptuous nations of the east have constantly considered such beings, as so envious of the joys which themselves were incapable of tasting, that they would exert every power

wer to hinder others from tasting them also ; and hence have fixed upon them as the most proper guardians of female chastity ; nor has their choice been improperly made ; for these wretches, losing every tender feeling for the other sex, along with the power of enjoying them, to ingratiate themselves with their jealous masters, not only debar them from every species of pleasure, under pretence of hindering them from that which is unlawful ; but treat them too often with the utmost severity."

Speaking of the idea of the inferiority of woman to man, the Doctor says,

" Whether this supposed superiority is, in civil life, owing to any arrogance inherent in male nature, or to the pride of more numerous acquisitions, we shall not at present examine ; in savage life we may account for it upon another principle. We have already seen, that among the rudest savages, and in the earlier ages of antiquity, when the bulk of mankind were only a few degrees removed from that state, that bodily strength was the only thing held in particular estimation ; and women having rather a less portion of this than men, were on that account never so much esteemed, nor rated at so high a value ; from the body it was easy to make a transition to the mind, and suppose its powers less extensible, because for want of opportunities they were less extended ; hence an inferiority, which arose only from circumstances, was supposed to have arisen from nature, and the sex were accordingly treated as beings of an inferior order. But in savage life, the difference of bodily strength between the two sexes is much less visible than in civil life. Captain Wallis informs us that Obeatah, queen of Otaheite, lifted him over a marsh, when she gallanted him to her house, with as much ease as he could have done a little girl ; and it is probable that there is still less difference in the faculties of the mind, and if there is any, it arises not so much from nature as from want of exertion.

" Whether the idea of female inferiority arose solely from the causes we have now mentioned is not altogether certain ; but from whatever source it arose, we have the most undoubted proofs of its being so widely disseminated, that except among the Egyptians, and a few other nations which borrowed their customs and culture from Egypt, it was from the most remote antiquity firmly established among every people ; for women were almost by all the ancients bought and sold, by some of them borrowed, lent, or given away at pleasure, and constantly treated as the private property of the men ; circumstances which could not have happened, had not the ideas entertained of them given rise to such indignant treatment.

" This indignant treatment of the females of our own species is a singularity of behaviour peculiar to man, and has not originated from any thing he could observe around him ; for the males of the brute animals do not, so far as we can discover, ever pretend to govern, direct, or dispose of their females ; nor, unless in the strength of their bodies, can we discern that they are any way superior to them.

th. m. The females of those animals that hunt for prey, are as sagacious in discovering and catching it as the males. The mare and the greyhound bitch are as swift as the horse or the dog of their species. The females of the feathered kind seem to be universally more intelligent than the males, particularly in rearing and taking care of their young. Hence it appears, that we cannot have learned from analogy to consider women as so much our inferiors; and if we examine our claim of superiority with impartiality, we shall perhaps find, that unless with respect to the corporeal powers it is but ill-founded. But partiality and self-love in this examination generally give a bias to our judgments, and a fondness for the pursuits and studies in which we are engaged, makes us undervalue all such as are directed to different ends and purposes, though in themselves not less useful: thus men set the greatest value upon the martial abilities which distinguish them in the field, or upon the literary ones, which make them conspicuous as statesmen and orators, while they hardly ever consider the excellence of female sprightliness and vivacity, qualities which diffuse gaiety and cheerfulness around them; nor these pains which the sex patiently suffer, and powers they exert, in raising up a generation to succeed us when we shall be no more. Are these less useful than the desolating arts of war, or even than the speculations of the statesman and improvements of the philosopher, or are the women less distinguished in them than the men are in the other?"

The following anecdote we extract for the entertainment of our readers.

"This opinion, that women were a sort of mechanical beings, only created for the pleasures of the men, whatever votaries it may have had in the East, has had but few in Europe; a few, however, have even maintained it here, and assigned various and sometimes laughable reasons for so doing: among these, a story we have heard of a Scots clergyman is not the least particular. This peaceable son of Levi, whose wife was, it seems, a descendant of the famous Xantippe,* in going through a course of lectures on the Revelations of St. John, first took up the opinion, that the sex had no souls, and were incapable of future rewards and punishments. It was no sooner known in the country that he maintained such a doctrine, than he was summoned before a presbytery of his brethren, to be dealt with according to his delinquency. When he appeared at their bar, they asked him, If he really held so heretical an opinion? He told them plainly, that he did. On desiring to be informed of his reasons for so doing, 'In the Revelations of St. John the Divine,' said he, 'you will find this passage; "And there was silence in heaven for about the space of half an hour:" And I appeal to all of you, to tell me, whether that could possibly have happened had there been any women there? And since there are none there, charity forbids us to imagine that they are all in a

* Xantippe was the wife of Socrates, and the most famous scold of antiquity.

worse place ; therefore it follows, that they have no immortal part ; and happy is it for them, as they are thereby exempted from being accountable for all the noise and disturbance they have raised in this world."

In treating of priestcraft, the Doctor quotes the following story.

" In Catholic countries nothing is more dangerous than contradicting or finding fault with the church, it was long before any one had the hardiness openly to attack this palpable absurdity ; such an attack was, however, at last successfully made by a physician in Sardinia. A young girl in Turin being troubled with hysteric fits, which threw her body into such postures and agitations as seemed supernatural, the Jesuits, who are always attentive to every thing that has a tendency to promote themselves, or turn to their advantage, soon flocked about her, attended by a physician in their interest, who alledged that she was actually possessed, and consequently not to be cured by medicine. Accordingly the exorcists were assembled, and the girl previously instructed for the better carrying on the imposture ; the affair made a great noise, people came from all parts, and the old tales of witchcraft and forceries were revived. Dr. R. nobly opposed these proceedings, and declared the girl's case was entirely owing to natural causes, supporting his opinion by reasons and instances which he had heard of in Holland and England, where he had resided many years. The Jesuits furiously attacked him as an infidel, whom they would infallibly confute from the testimony of his own senses. The Doctor consented to attend them, and, while they were performing their prayers and exorcisms, appeared devout : when they had finished, he desired the two ecclesiastics who were entrusted with the affair, that they would order their patient to answer him a few questions, which they granted, on condition he asked nothing unlawful, and commanded the devil to answer. Accordingly the Doctor said to her in English, What is my name ? This being a language to which both the girl and the Jesuits were strangers, she answered in plain Piedmontese, that she did not understand the question : but according to the received opinion, as well as the ritual, the knowledge of all languages, the supernatural strength of body, and foretelling things to come, are the proper criteria of a real satanical possession, the devil therefore ought to understand all languages, and it is easily conjectured, that this ignorance did not a little mortify the Jesuits ; they, however, did all in their power to elude the consequence, by pretending that the Doctor had put an unlawful question to the evil spirit, and they had forbid him to answer any of that kind ; but he soon confuted their allegations, by explaining the question he had asked, and immediately repeated it in Piedmontese : but she possessed, to whom he was unknown, could say as little to this as before, when the same question was proposed in English. The Doctor highly pleased at his success, ran to court in triumph, where he ridiculed the ignorance of their devil ; the king and the prince of Piedmont joined in

in the laugh, and the latter, for the more effectually silencing this Jesuitical devil, ferched a Chinese Psalter from his cloister, sent him by the cardinal Tournon as a curiosity; this Psalter has, indeed, a Latin translation, but the Chinese leaves could be taken out separately from those containing the translation: with one of these leaves Dr. R. was again dispatched, to ask the devil the contents, and in what language it was written. The fathers, who did not desire any more of Dr. R.'s visits, were for keeping out of his way, and the devil threatened if he came again, to expose the minutest transactions of his life. A Theatine, who was an accomplice with the Jesuits, acquainted the Doctor's sister with this circumstance; and she, from an implicit veneration for the clergy, was very urgent with her brother not to have any further concern with this devil, but to no purpose. The Doctor, however, had no great opinion of the devil's omniscience; and told the king, that if the devil knew all things, present or absent, there would be no necessity for princes being at such immense expences in envoys, agents, and spies; they need only maintain a possessed person or two, from whom they might constantly have immediate intelligence of every transaction. After this remark, the Doctor hastened to the house of the possessed, where he found the Jesuits with the girl. On entering the room, after the usual compliments, he acquainted them, that having been informed that a detail was to be given of every transaction of his life, he was desirous of hearing it himself; and began to defy and challenge the devil to begin his story; adding, that if he did not, he would brand him and all who favoured his pretended possession, as knaves and fools. This resolute speech thunder struck both the patient and the Jesuits; but the latter pretending to shew the Doctor the nearest way out of the house, he soon silenced them, by producing the commission, and insisted, in the name of the prince, that the possessed should declare what was written on the leaf he exhibited, and what language it was written in? The two Jesuits, who were, doubtless, not the most artful of their order, pretended, that the characters might be diabolical, and therefore refused to answer the questions. Dr. R. answered, that it did not become them to violate the respect due to their prince by such a scandalous suspicion; and insisted, in the name of the king and prince, that they should no longer amuse him with such weak subtleties. The two Jesuits, after whispering to themselves, answered, that an affair of this kind must be introduced by prayer, and a long series of devotion; wherefore it was necessary to defer it to a more convenient opportunity. The Doctor replied, there was now time sufficient for the purpose, and that he would pray with them. So that they were at last, notwithstanding their evasions, obliged to begin their ceremonies. During the exorcism, the girl threw her body into strange contortions, and hideous looks, which the Jesuits insisted upon were supernatural; but the Doctor promising to mimic her actions, in a manner still more horrible, orders were given her to answer truly to all interrogatories. Accordingly, the leaf was laid before her, with the above-mentioned questions:

tions: upon this she screamed in a terrible manner, desiring it might be taken away, for she could not bear it. At last, after the most pressing arguments, she said it was Hebrew; and that it was a blasphemous writing against the Holy Trinity. This was sufficient for the Doctor; who, after shewing them plainly how ignorant their devil was, returned to court to give an account of his proceedings. The two Jesuits were banished; the two physicians recanted in public; and the parents and relations were enjoined, on pain of being sent to the galleys, never to mention this affair as a diabolical possession; with regard to the girl, she was soon cured by proper medicines. Thus ended this imposture; and with it all notions of forceries, witchcrafts, and fantastical possessions, with which the minds of the people were infected."

Arnot's History of Edinburgh concluded from Page 78.

Our author gives a table of the price of provisions in Scotland, from the year 1000 to 1600, from which many curious particulars may be learned; and among others, that the marriage portion given by the Scotch parliament to the king's daughter in 1478, amounted to 556*l.* sterling; that the salary of the fifteen lords of session in 1532, did not exceed 438*l.* sterling, nor the monthly expence of the king's household 229*l.* that the stipends of a reformed clergyman in a hundred parishes, in 1582, made up 50*l.* in two hundred others 25*l.* in another hundred about 13*l.* and in another 9*l.* 3*s.* 4*d.* so that the whole expence of the presbyterian establishment at that period was but a very light burden, being in modern money less than 12,300*l.* Were not the clergy in England employed in the instruction of youth, they would, according to the present constitution of the church, be a heavy millstone about her neck.

We find the following account of a pious fraud of the Covenanters in Scotland.

"That no device might be omitted for practising upon the passions of the vulgar, the Covenanters called to their aid a prophetess. This was one Mitchelson, a clergyman's daughter, who was subject to hysterical disorders, and being tainted with the religious prejudices of the times, she used to pour forth wild incoherent rhapsodies, which, as they were accompanied with hysterical motions, and violent contortions of feature, produced the more sensible effect upon the spectators, who were lost in fear and wonder, while they deemed her frantic gestures and exclamations as the immediate impulse of supernatural influence. The covenant was her perpetual theme, and its leaders paid her the most profound veneration. The

true genuine covenant, she said, was ratified in heaven; but the king's covenant was an invention of Satan, and all its adherents should be confounded. When she spoke of Christ, she usually called him the *covenanting Jesus*. Rollock, then minister of the college church, being desired by the spectators to pray with her, answered, 'that he durst not; for it would be ill manners in him to speak, while his master Christ was speaking in her.' She spoke but at times, and frequently had intermissions of days and weeks; and when she felt the *presentiment* of an approaching impulse, the joyful news was founded abroad; nobility, gentry, clergy, in short, all ranks flew with that eagerness to learn her inspirations, as if it had been to meet a second Redeemer. Thousands, whom the crowded house could not receive, clung about the walls, striving to suck in the least whisper of the holy sound. Her ravings were deemed the operations of the Holy Spirit; her prophecies the oracles of truth; and each went away animated with enthusiastic fervour, and rivetted in his principles by this declaration of Heaven in their behalf."

Among the many sectaries to whom these puritanical times gave rise, we find here an account of a sect called *Sweet Singers*, who gave in to the privy council a paper, of which this is an abstract.

"Yesterday being the twenty-sixth day of the fifth month, it seemed good to the *Holy Ghost* and unto us, to take out of our Bibles the Psalms in metre; for the book of Revelation says, 'If any man shall add unto these things, God shall add unto him all the plagues that are written in this book.' And we did burn them in our prison-house, and sweep away the ashes. Likewise in the Holy Scriptures we renounce chapters, and verses and contents, because it is only done by human wisdom, and the changing of the books, after the Holy Ghost had placed them. We being pressed to this by the Holy Ghost, do renounce the impression and translation of both the Old and New Testament, and that for additions put to them by men, and other causes. Likewise we renounce the catechisms larger and shorter, and confession of faith, against which we have many causes. We renounce the acts of assembly, and all the covenants, and acknowledging of sins, and engagement to duties, and that which they call *preaching books*. We renounce and decline all that are in authority throughout the world, and all their acts and edicts from the tyrant Charles Stuart to the lowest tyrant. We renounce the names of months, as January, February, March, &c. and of days, as Sunday, Monday, &c. Martinmas, Whitsunday, Newyear's-day, &c. We renounce all the customs and fashions of this generation, their ways of eating, drinking, sleeping, &c. &c. &c."

The leaven of puritanism was so strong, that the town-council concurred with the presbytery in enforcing a judaical observation of the sabbath, extremely prejudicial to the people's health both of body and mind. Their rage proceeded so far, that one of their *seizers*, in his holy zeal, laid violent hands

hands on a Jacobitical parrot, who was singing on a Sunday, *The king shall enjoy his ain again*, and lodged him for trial with the city-guard.

The present state of Edinburgh is thus described.

"No circumstance can impress a stranger with a worse opinion of Edinburgh, than the first reception he meets with in the city. The inns are mean buildings; their apartments dirty and dismal; and if the waiters happen to be out of the way, a stranger will, perhaps, be shocked with the novelty of being shewn into a room by a dirty sun-burnt wench, without shoes or stockings. If he should desire to have furnished lodgings provided for him, he may still chance to find himself poorly accommodated. He is probably conducted to a third or fourth floor, up dark and dirty stairs, and there shewn into apartments meanly fitted up and poorly furnished. It is not in Edinburgh as in London, where tradesmen are obliged to have whole houses to themselves, the ground floor for their shops, and can spare the principal floors for lodgers. In Edinburgh, letting of lodgings is a business by itself, and thereby their prices are very extravagant; and every article of furniture, far from wearing the appearance of being purchased for the accommodation of a happy owner, seems to be scraped together with a penurious hand, to pass muster before a stranger who would never wish to return.

"In point of eating too, a stranger (if by himself) must be greatly at a loss in Edinburgh. There are no shops in the town where butcher's meat, fish, fowl, or pastry, can be had, and the stranger has no other resource between him and hunger, than to send for victuals, which he is sure to have very ill dressed, from the tavern. Till within these five years, there was no such thing in Edinburgh as a coffee-house, where a person could go to dine by himself. There is now a lodging house or *hotel* in the new town, where the accommodation is good, but the charge very extravagant, *viz.* for a dining room, parlour, or rather closet, and three bed-chambers, five guineas a week. When a family of distinction proposes to visit Edinburgh for a few weeks, their best way to procure accommodation would be, to desire a correspondent to take for them the furnished house belonging to some family then in the country: and as for victuals, these *may be had* well dressed from taverns; but the number of such taverns is so small, that we do not chuse to mention it.

"After the account that has been given of the variety of prices of provisions at Edinburgh, it must be allowed, that if the tables are bad, it is the fault of the inhabitants. Accordingly the tables of citizens, or middling rank of people in Edinburgh, are more plentiful and shew greater variety than those of the same rank in London; but, in general, the dishes are spoiled in dressing. This is easily accounted for. In every country where the common people have no idea of the comforts of life, the middling rank cannot expect to be served by them expertly. The labourers and low mechanics in Scotland live till this hour in a very wretched stile,

Their houses are the receptacles of nastiness, where the spider may in peace weave his web from generation to generation. A garden where nothing is to be seen but a few plants of coleworts and potatoes, amidst an innumerable quantity of weeds, surrounds his house. A bit of flesh will not be within his door * twice a year, and his simple beverage is butter milk or water. He abhors industry, and has no relish for the comforts arising from it: his chief pleasure in this life being indolence; his only speculation a future state, concerning which he forms a set of gloomy ideas, that have an opposite tendency from enlivening or humanising the soul. This being the state of the commonalty, people whose ideas are more enlarged, and who have seen more of the world, can scarce get themselves decently served, unless they are able to engage their high-bred servants, who are very ill to be had, and who, conscious how necessary they are, prove very troublesome.

"The tavern is much frequented in Edinburgh, although by no means to such a degree as formerly. Within these fifty years hardly any sort of business was transacted but in a tavern. No lawyer received a brief any where else. Each had his own apartment in his particular tavern, where his clients attended him, as in his consulting room; and it now appears strange, how a well employed lawyer was not totally disqualified *from his business, by the quantity he drank in the course of it.* Even in the forenoon, an adjournment from the court of justice to the tavern, *to drink white wine and marmalade,* was a matter of course with the gentlemen of the long robe. Both these practices are now abolished.

"Business however, drinking, and gaming, still draw a sufficient number of votaries to the tavern. These, in general, are dirty and dismal as the inns. An idle profusion of victuals, collected without taste, and dressed without skill and cleanliness, is commonly served up in them. There are, however, exceptions, and a Scots tavern (if a good one) is the best of all taverns. That of charging by the dish is a custom not known in Scotland; the rule is, so much *per head.* It cannot fail to surprise an Englishman, to see two compleat courses, containing every thing nice in season, for half a crown a head. But the great article from which the landlord expects his profit, is the wine, which is there drank in much larger quantities than in England. The claret in the Edinburgh taverns we think hardly so good as what may be had in London; the port is comparably better: but justice is not done the consumer, in the measure of the bottles, which are often greatly under the standard.

The following account is given of the Scottish parliament.

"The most remarkable difference between the English and Scottish parliaments was, that in the latter the three estates did not form separate houses; they constituted one assembly, joined in one debate, and the result of their deliberations was determined by the plurality of voices collected from the whole individuals. Thus,

* We are not to be understood as speaking of Edinburgh, the poor people there, although equally dirty, live better.

each estate's possessing a negative, and thereby being a check against encroachments by the others, one of the great safeguards of the English constitution, was wanting.

"The parliaments of these respective nations differed in another point, of such importance, as in Scotland left the king an almost absolute controul over the matters to be agitated in that assembly. There was a committee peculiar to the Scots parliament, entitled, the Lords of Articles. They are a remarkable instance of an institution, harmless, and even salutary in its origin, upon being suffered to remain unaltered, with a change of manners and circumstances, becoming most pernicious. In the early ages of the Scottish parliament, the nobles and barons were equally rude in their manners, and destitute of learning. Accustomed to those contests which were to be decided by vigour and agility of body, they were strangers to any deep or painful exercise of the faculties of the mind, still more to those arts which make a figure in debate. Conscious of their general incapacity for conducting business, a committee of persons, the most intelligent and expert, would be appointed to deliberate on matters that were to be brought into parliament, and to prevent an unnecessary multiplication of business, by rejecting such as were obviously inexpedient. Thus, to the assembly at large no further trouble would be given, than to judge of matters whose tendency was ready to be explained to them by the committee, and to give their approbation or dissent. In this manner the Lords of Articles came to be instituted.

"As matters brought into parliament were wont to be introduced by the Lords of Articles, in time it came to be contended that nothing could be agitated in that assembly, unless ushered in by this committee, who were thus vested with a negative, which could quash the very introduction of any matter into parliament, a negative which was even ratified by statute."

Besides these, and many other interesting circumstances, we here find that the court of session in Scotland, which consists of but fifteen men, is possessed of the enormous power of determining both law and fact, and that they never employ juries in their civil or criminal trials, and that therefore their decisions are so fluctuating and uncertain, as to render it impossible for the profoundest lawyer to pronounce beforehand what the issue of any cause will be; that the city of Edinburgh contains above eighty thousand inhabitants; that the place is so healthy that the deaths, even in the hospitals, fall short, in proportion, of what Dr. Price, in his calculations made them amount to for the whole city; that Leith employs about a hundred ships of all sorts, of which the tonnage amounts to above 10,000; that the value of stamped linen for sale in Scotland for 1777 was 592,023*l.* sterling; and that the Scotch music is not only the native growth of that country, but that to it Italy owes the improvement of
its

its music. To this truth we have the testimony of the Italians themselves, and we shall here produce the original of Tassoni, who, in his *pensieri diversi*, lib. 10, cap. 23, thus expresses himself: "Noi ancora possiamo connumerar tra nostri Jacopo Re di Sozia, che non pur cose sacre compose in canto, ma trova da se stesso una nuova musica lamentevole e messa differente da tutte l'altre. Nel che poi e stato imitato da Carlo Gesualdo principe di Venosa, che in questa nostra eta ha illustrata ancl' egli la musica con nuove mirabili inventioni."

Here we see that the great improver of the Italian music only borrowed from the Scotch, who were undoubtedly possessed, from time immemorial, of the airs which the Italians supposed to have been invented by James I. but which he only set down in musical characters. The ancient bards and minstrels were the inventors, and the alterations which have lately been made have despoiled the Scotch strains of half their beauty; because they are of such a nature as to disjoin music and poetry, by rendering the words unintelligible.

The language of Mr. Arnot is that of a sensible man, not so studious of elegance as of expressing himself with clearness and perspicuity. Into Scoticism he frequently slides, when he might have avoided them; but we have not remarked any glaring errors in grammar, as we have in some authors, who lay claim to an uncommon purity of style. We shall produce a few examples from Dr. S. Johnson, who pretends to have refined our language to grammatical purity. In his *Rambler*, vol. I. second edition, page 238, near the bottom, he says of Superstition, "She *was* drest in black, her skin *was* contracted into a thousand wrinkles, her eyes deep sunk in her head, and her complexion pale and livid as the countenance of death." Here *eyes*, a noun plural, has no verb with which it can agree, *was*, the only verb introduced, being singular. In the same paper, page 242, there is the following sentence: "Secure in this pursuit of every needful aid, his conflict with the severest pains and trials is little more than the vigorous exercises of a mind in health." The adjective *secure* is here without a substantive to which it can possibly be referred. If, in this essay, which is reckoned one of his best, there be such glaring grammatical errors, as a nominative without a verb, and an adjective without a substantive, what errors, of the same kind, might not be pointed out in the four volumes of his *Ramblers* and other compositions? Dr. Robertson has fallen into the same faults, and in his character of Queen Mary has sentences without any verb at all. Few men have
been

been regularly trained to English composition in their youth under an able master, and therefore few have acquired the habit of grammatical purity. Where an effort is required for any length of time, and that must always be the case in works of any consequence, the mind, to whom correctness is not become a second nature, must frequently sink into the languor of inaccuracy.

M.

Considerations upon the American Enquiry. [8vo. 1s. Wilkie.

This author expresses his sentiments in a clear and distinct manner; and, did he not come after the *History of the Opposition* reviewed in our last number, might be read with much pleasure by the friends of administration. For our part we confess that we have perused the piece with satisfaction; as its author does not present us with those gloomy prospects so much in fashion, but bids us still not despair of the commonwealth. Indeed it is our opinion that he has estimated the powers of this country too low, when he supposes it possible for France and Spain to overpower it at sea. A very moderate proportion of our wealth will be sufficient to crush states, whose citizens are in general so poor that they have no superfluity to part with for the support of their country, and it is certain that a marine establishment and distant expeditions require disbursements very different from those requisite for internal defence or a war on the frontiers, to which our two rivals have hitherto been principally accustomed. The sinews of war will soon fail them. Nor can they expect to contend with us in numbers of seamen, our trade being much more extensive than theirs. The only thing we want at present is ships, and in that respect it must be acknowledged that we have been disappointed by our admiralty. We hope it will appear that there has been no culpable neglect.

Our author, after reprobating the testimony of Lord Cornwallis, General Grey, and others as incompetent, because they are parties concerned, and the friends of General Howe, makes this poignant remark on General Howe himself.

“ But no proof can be so strong of the guilt of Sir William Howe, as the manner in which this enquiry terminated. The evidence

evidence on the part of Sir William Howe had been gone through; ministry were upon the examination of theirs, when Sir W. who had entreated, who had provoked, who had insisted upon this enquiry, neglects to attend at the usual hour; no member in his absence chules to move for the further sitting of the committee, and it becomes dissolved of course. The committee makes no report; the house comes to no resolution. It is sufficient to state the fact. It is impossible to err in the commentary."

Of Mr. E. Burke and Mr. Fox he gives the following characters.

"When I mention the names of these two gentlemen, I do not mean to represent them as ignorant beyond the rest; but only as having been most active in this enquiry. I respect their abilities; and have, perhaps, a better opinion of their patriotism than the public. Whatever is suggested by them should be heard with attention, their efforts can only proceed from a pure affection to their country; for if our enemies were to become possessed of every acre of land in the kingdom, they cannot be losers by the event, and their opinion ought to be attended to; for they are certainly best judges in a cause who are not *parties interested*.

"Mr. Edmund Burke is attached from friendship and interest to Lord Rockingham, and shared in his short administration. As its character was "debility," so is that of Mr. Burke. He possesses genius, but he wants judgment; and is better calculated for the closet than for a public assembly. Intent upon the display of his own abilities, he cannot watch the passions, or accommodate himself to the temper of his audience. In his reasoning he is too subtle and abstruse. He never strikes boldly at his adversary, but by endeavouring to circumvent, suffers him to escape. He renders politics a system of metaphysics. We admire, but we are not convinced. Trifling, diffusive, and puerile, he seems to have chosen the *ludat amabiliter* for his motto; and when we expect him, in all his dignity, upon the front of the theatre, we find him at play behind the scenes. Yet he has his excellencies. His imagination is warm and fruitful. He plays with the most difficult subject; he leads it through the winding mazes of his fancy; he places it in a thousand lights; he gives it an infinity of colours. We admire for a while the splendour of the dress, but the eye becomes tired with the gaudy glare of the glittering rinsel, and wishes for the beautiful simplicity of nature. Instead of bringing forward the bold outlines and prominent features of his figure, he bestows his labour upon the drapery. And even in this he is faulty. His purple robes resemble a patched garment. He often debases the sublimest thought by the coarsest allusion, and mingles the vulgarity of idiom with the most delicate grace of expression. Mr. Burke has a certain currency with all parties. He can never rise into *sterling value* with any.

"Mr. Fox wants every requisite to form the exterior of an orator. His person is short and squalid; his appearance mean and disagreeable.

disagreeable. His voice, naturally inharmonious, is rendered more so by his unskilful management of it. His countenance is strongly Judaic. At his Jerusalem levee, if a stranger were to be asked, which of the chosen race present had most of the blood of Jacob in his veins, Mr. Fox would be pointed out as the man. He possesses strong ingredients to form a political character. He has early been accustomed to the vicissitudes of fortune, and been marked out by the storms of fate. He is a stranger to those indulgencies of youth, which unnerve the intellectual system: the listless languor that succeeds the excessive hilarity of social pleasures, the abuse of wine, or the immoderate enjoyment of women. Play has filled up the measure of his time; and he has experienced all its distraction. From affluence and prosperity, he has been reduced to beggary and want; from a command of fortune and friends, to a servile dependence upon usurious creditors. This has fitted him for the great business of a kingdom, and taught him to look for revolutions. In the House of Commons he leads opposition. He is not supposed to possess a great fund of information, but his mind supplies this deficiency from her own inexhaustible treasure. His understanding is strong and masculine; his expression full and copious. In proportion to the quickness of his conception, his delivery is rapid. The torrent of argument comes rolling from him with irresistible force. He does not leave his hearers to follow; he drives them before him. He is a perfect master of the art of debate; and disguises the sentiments of his opponents with so much dexterity, that it is some time before we perceive the distortion. The strongest sense is not proof against his power. He sits truth to the rack of ingenuity, and tortures the unhappy sufferer. His eloquence never fails to produce its effect. It strikes the whole assembly; every man communicates the shock to his neighbour. With these qualifications, he would rise to the highest offices in the state, if the same striking disadvantages did not fetter his flight. He is supposed to want firmness. He is said to be destitute of principles. As his character is so bare to public view, his efforts are not imputed to honourable motives. His invincible attachment to play, makes it impossible for him to possess the confidence of his country; and, though his abilities are admired by all men, no man wishes him to be employed. M.

Letters from a Gentleman of Gray's-Inn, to his Correspondent in Edinburgh; upon the Case of a Ship by Policy insured to one Port, but cleared out or consigned to a different Port: Or, consigned to one Port, but insured to a different Port. 8vo. 2s. Scott.

It is a just saying of my Lord Mansfield, that the law upon questions of insurance is the same in all countries; as, from the same premises, the same conclusions of equity and justice must follow universally; and Bynkerhock, an eminent judge in Holland, goes farther and says "that the vacating a policy of insurance, instead of being a benefit, is a discouragement to commerce, tending to the destruction of navigation and trade, by putting an end to all faith and confidence in contracts of insurance, and ought to be better founded than in a *ratio quæ non est ratio*, not being *propter utilitatem rei mercatorie*, but directly the reverse."

In these letters our author has, and we think with success, attempted to impugn a late determination* of the court of King's Bench, as being diametrically opposite to the above established propositions.

Sketches of the natural, civil, and political State of Switzerland; in a Series of Letters to William Melmoth, Esq: from William Coxe, M. A. Fellow of King's College, Cambridge, and Chaplain to his Grace the Duke of Marlborough. 8vo, 6s. boards. Doddsley.

Tours into foreign countries are now become so fashionable, as to be deemed an essential part of modern breeding and education. Travelling, it must be owned, contributes much to form the manners in an intelligent mind, and gives them an agreeable polish. By it a knowledge of other states and countries is acquired, and the traveller (provided he keeps the proper end in view) nicely observes the different dispositions of the human race, in different climates, and analyses their characters. Hence he gets an insight into their various policies, government, and religion.

But before a person sets out on foreign travel, it is highly requisite he should be well acquainted with his own country. But this necessary præ-qualification, we imagine, is but too frequently neglected, to the great dishonour of our travelling young noblemen and gentry, who make a tour into foreign parts, and are at the same time totally ignorant of the ap-

* This case must have been that of *Wodridge, versus Boydell*, tried at Guildhall in Trinity Term, 1778.

pearance,

pearance, produce, customs, constitution, &c. of their native country. But this is beginning at the wrong end. The regular order is inverted.

The constitution of England, so justly admired, by a judicious comparison, would appear in a more striking and amiable light, and consequently engage the warmest attachment of an Englishman. A deficiency in this *home* knowledge appears to be an extravagant absurdity. A feeling mind must be sensibly hurt at the thought of being incapable of satisfying inquisitive foreigners of distinction, with intelligence relative to the state of England. The same observation, *mutato nomine*, is applicable to other countries.

The uses of foreign travel are discussed in an able manner by Bishop Hurd, in the third volume of his works. Respecting the qualifications of a traveller, he says, "I reckon that capacity (of a traveller) at no vulgar rate. He must be of worth and consideration enough to be received into the wisest, nay the greatest company. His natural insight into men and things must be quick and penetrating. His faculties must be all at the height; his studies matured; and his reading and observation extensive." These accomplishments are rare to be found, for daily experience tells us, that few travellers are so well furnished. Besides, it frequently happens, that abandoned tutors have a baneful influence on the flexible minds of young travellers.

We wish we could soften the above assertion, but the fact is too flagrant to escape animadversion. For the tutor frequently indulges himself in sensual gratifications, and this is a sanction for his pupil to act the debauchee.

With respect to the tour under our consideration, we are induced to believe that Mr. Coxe made the best use of his time he possibly could. His industry is apparent, and as Switzerland is a romantic and mountainous country, where

Hills peep o'er hills, and Alps on Alps arise;

Mr. Coxe had of course many difficulties to encounter. That he actually made this tour, we gather from his dedication to the Countess of Pembroke. In this, he says, that the letters were written, "while he had the honour of accompanying Lord Herbert upon his travels." And the following declaration affords testimony to the same purpose.

"Our stay is so short in most of the places we pass through, that I cannot expect to gain an accurate knowledge of every circumstance I wish to be acquainted with: but though I may omit many things that are worthy of your curiosity, yet I shall attest nothing of the

truth of which I am not perfectly convinced. It is the fault of many travellers to write from what they have read, and not from what they have seen, and to exaggerate the relations of others; but I promise you that I will describe nothing, of which I have not been an eye-witness. The remarks, I shall transmit to you, will be the genuine result of my own feelings; and I had even rather be frequently wrong in my sentiments and reflections, than fervently follow the observations of others. On this you may therefore depend, that though the conclusions may perhaps be false, the facts will certainly be true; and I flatter myself you will readily pardon any error in judgment, when my intention is neither to exaggerate or to deceive."

The views, Mr. Coxe describes, are grand, sublime, and picturesque. In the scenery, he displays an elegant taste. The letters (being forty-three in number) are written in a free, easy, and fluent style. In the course of the correspondence, his political reflections are ingenious and apposite.

The people of Switzerland enjoy almost an universal felicity and content; though, according to Mr. Coxe's description, some of the cantons are not very eligibly situated. But their situation is natural to them, and what is natural is agreeable, and what is agreeable, in that case, is productive of content.

Nature, a mother kind alike to all,

Still grants her bliss at labour's earnest call;

And though rough rocks, or gloomy summits frown,

These rocks, by custom, turn to beds of down.

As the twenty-second letter "of Mont Blanc," contains some curious observations about the heights of mountains, we shall here present it to our readers.

"Upon quitting Trient, we went along some narrow vallies through forests of pines by the side of the torrent of Trient; and soon afterwards entered the valley of Orsins, which led us to the small village of that name: a little way from Trient, we entered the duchy of Faucigny, which belongs to the King of Sardinia. Our road was very rugged, till we arrived at the vale of Chammony: the great mountains and glaciers of Savoy rising majestically before us.

"There are five glaciers, which extend almost to the plain of the vale of Chammony, and are separated by wild forests, corn-fields, and rich meadows: so that immense tracts of ice are blended with the highest cultivation, and perpetually succeed to each other, in the most singular and striking vicissitude. All these several vallies of ice, which lie chiefly in the hollows of the mountains, and are some leagues in length, unite together at the foot of Mont Blanc; the highest mountain in Europe, and probably of the ancient world.

"According to the calculations of M. De Luc (by whose improvement of the barometer, elevations are taken with a degree of

accu-

accuracy before unattainable,) the height of this mountain above the level of the sea is 2391 $\frac{1}{2}$ French toises.* M. De Saussure, professor of natural philosophy at Geneva, has made use of the above barometer in measuring the elevation of several very considerable mountains. This great improvement of the barometer marks a distinguished æra in the history of natural philosophy; as, before it was rectified by that ingenious naturalist, M. De Luc, its uncertainty was so great, that there was no relying upon the measurements, which had been taken by that instrument.

"I am convinced, from the situation of Mont Blanc, from the heights of the mountains around it; from its superiour elevation above them; and its being seen at a great distance from all sides, that it is higher than any mountain in Switzerland; which, beyond a doubt, is next to Mont Blanc, the highest ground in Europe. That it is more elevated than any part of Asia and Africa, is an assertion that can only be made good by comparing the judicious calculations of modern travellers, with the exaggerated accounts of former ones; and by shewing that there is no mountain in those two quarters of the globe, the altitude whereof, when accurately taken, amounts to 2400 toises.

"Perhaps, in no instance, has the imagination of man been more creative, or more given to amplification, than in ascertaining the heights of mountains. I have been considerably amused to-day with considering this article in Gruner's description of the Swiss glaciers. In one of the chapters, he has given the altitude of some of the most remarkable mountains of the globe, agreeable to the calculations of several famous geographers and travellers, both ancient and modern.

	Toises.
"According to Strabo, the highest mountain of the ancient world, was about ————	3,411
According to Riccioli, ————	5 ⁸ ,216
According to Father Kircher, who took the elevations of mountains by the uncertain method of measuring their shadows,	
Ætna is ————	4,000
The Pike of Teneriff, ————	10,000
Mount Athos, ————	20,000
Larissa in Egypt, ————	28,000

"But these several calculations are evidently so extravagant, that their exaggeration cannot but strike the most common observer. If we consult the more modern and rational accounts, it appears that the Pike of Teneriff and Ætna have been frequently supposed to be the highest mountains of the globe. The former is estimated by some natural philosophers, to be 3000 toises above the level of the sea; but, according to Feuillee, this elevation is reduced to 2070 toises (and this measurement too is probably somewhat beyond the

* A toise consists of six French feet.

truth) whereas *Ætna*, by the accurate computations of M. De Saussure, rises only 1672 toises above the sea. So that from these observations, as well as from those which have been made by other travellers, whose skill may be depended upon, it will appear, that there are few mountains, except those in America (the elevation whereof reaches, according to Condamine, to above 3090 toises) which are equal in height to Mont Blanc.

“ The access to Mont Blanc has been hitherto found impracticable. About two months ago, four inhabitants of Chamionny attempted to reach it; and set out from that village at ten in the evening. After above fourteen hours most violent fatigue, employed in mounting rugged and dangerous ascents, in crossing several vallies of ice, and large plains of snow, which was in some parts so loose, that they sunk in it down to the waist; they found themselves upon the summit next to Mount Blanc. At first sight it appeared scarce a league distant: however, they soon discovered that the clearness of the air, the extraordinary whiteness of the snow, and the height of that mountain, made it seem nearer than it was in reality; and they perceived, with regret, that it would require, at least, four hours more to arrive at it, even supposing it were practicable. But as the day was now far advanced, and the vapours towards the summit of Mont Blanc began to gather into clouds, they were obliged to return, without having accomplished their enterprise. They had no time to lose; and as they were returning in great haste, one of the party slipped down in attempting to leap over a chafin of ice. He had in his hand a long pole, spiked with iron, which he had struck into the ice on the other side of the opening; and upon this he *hung*, dreadfully *suspended*, for a few moments, until he was taken out by his companions. The danger he had just escaped, made such an impression upon him, that he fainted away, and continued for some time in that situation; he was at length, however, brought to himself, and, though considerably bruised, he sufficiently recovered to be able to go on. They did not arrive at Chamionny till eight that evening, after having passed two and twenty hours of inconceivable fatigue, and being more than once in danger of losing their lives in those desolate regions; but, as some sort of recompence for so much danger and fatigue, they have the satisfaction, at least, to boast of having approached nearer to Mont Blanc than any former adventurers.”*

The dangerous expedition across the valley of ice, in the Glacier of Montenvert, described in the following quotation, strikes us with magnificent horror and astonishment.

“ We had proposed starting forth this morning very early, in order to go to the valley of ice, in the Glacier of Montenvert, and to penetrate as far as the time would admit; but the weather proving cloudy, and likely to rain, we deferred setting out till nine, when appearances gave us the hope of its clearing up. Accordingly we

* According to Sir George Schuckborough, the summit to which they arrived, is more than 13,000 feet above the Mediterranean.

procured three excellent guides, and ascended on horse-back some part of the way, over the mountain which leads to the Glacier above-mentioned: we were then obliged to dismount, and scrambled up the rest of the mountains (chiefly covered with pines) along a steep and rugged path, called "the Road of the *Chrysal Hunters*." From the summit of the Monteverr, we descended a little to the end of the glacier, and made a refreshing upon some cold provision, which we brought with us. A large block of granite, called "*La pierre des Anglois*," served us for a table; and near us was a miserable hovel, where those, who make expeditions towards Mont Blanc, frequently pass the night. The scene around us was magnificent and sublime, numberless rocks rising boldly above the clouds, some of whose tops were bare, others covered with snow. Many of these gradually diminishing towards their summits, end in sharp points; and from this circumstance they are called the *needles*.* Between these rocks the valley of ice stretches several leagues in length, and is nearly a mile abroad; extending on one side towards Mont Blanc, and, on the other, towards the plain of Chamouny.

"After we had sufficiently refreshed ourselves, we prepared for our adventure across the ice. We had each of us a long pole, spiked with iron; and, in order to secure us as much as possible from slipping, the guides fastened to our shoes *crampons*, consisting of a small bar of iron, to which are fixed four small spikes of the same metal. The difficulty of crossing these vallies of ice, arises from the immense chasms. They are produced by several causes; but more particularly by the continual melting of the interior surface: this frequently occasions a sinking of the ice; and under such circumstances, the whole mass is suddenly rent asunder, in that particular place, with a most violent explosion. We rolled down large stones into several of them; and the great length of time before they reached the bottom, gave us some conception of their depth: our guides assured us, that in some places they are five hundred feet deep. I can no otherwise convey to you an image of this immense body of ice, consisting of continued irregular ridges and deep chasms, than by resembling it to a raging sea, that had been instantaneously frozen in the midst of a violent storm.

"We began our walk with great slowness and deliberation, but we gradually gained more courage and confidence as we advanced; and we soon found that we could safely pass along those parts, where the ascent and descent were not very considerable, much faster even than when walking at the rate of our common pace: in other parts we leaped over the clefts, and slid down the steeper descents as well as we could. In one place where we descended, and stepped across an opening upon a narrow ridge of ice, scarce three inches broad, we were obliged to tread with peculiar caution; for on each

* The names of the principal ones are Aiguille de Dreux, Aiguille de Moine, Aiguille de Tacut, Aiguille de Charmeaux; and those of the five glaciers, that stretch towards the plain of Chamouny, and unite at the foot of Mont Blanc, are Tacon, Bonson, Monteverr, Argentiere, and Tour.

side were chasms of a great depth. We walked some paces sideways along this ridge, stepped across the chasm into a little hollow, which the guides made on purpose for our feet, and got up an ascent, by means of small holes, which we made with the spikes of our poles. All this sounds terrible: but at the time we had none of us the least apprehension of danger, as the guides were *exceedingly careful*, and took *excellent precautions*. One of our servants had the courage to follow us without *crampons*, and with no nails to his shoes; which was certainly dangerous, on account of the slipperiness of the leather when wetted. He got along, however, surprisingly well, though in some places we were alarmed, lest he should slip upon the edge of one of those chasms; for had that accident happened to any of us, we must inevitably have been lost, having neglected to provide ourselves with long ropes, in case of such an event. This man was probably the first person, who ever ventured across the valley of ice, without either *crampons* or nails to his shoes.

"We were now almost arrived at the other extremity, when we were stopped by a chasm so broad, that there was no possibility of passing it; and we were obliged to make a circuit of above a quarter of a mile, in order to get round this vast opening. This will give you some idea of the difficulty attending excursions over some of these glaciers; and our guides informed us, that when they hunt the *chamois* and the *marmottes*, in these desolate regions, these unavoidable circuits generally carry them six or seven miles about, when they would have only two miles to go, if they could proceed in a straight line. A storm threatening us every moment, we were obliged to hasten off the glacier as fast as as possible, for rain renders the ice exceedingly slippery; and in case of a fog (which generally accompanies a storm in these upper regions) our situation would have been extremely dangerous. And, indeed, we had no time to lose, for the tempest began just as we had quitted the ice; and soon became very violent, attended with frequent flashes of lightning, and loud peals of thunder, which being re-echoed within the hollows of the mountains, added greatly to the awful sublimity of the scene.

"We now descended a very steep precipice, and for some way were obliged to crawl upon our hands and feet down a bare rock; the storm at the same time roaring over us, and rendering the rock extremely slippery: we were by this time quite wet through, but we got to the bottom, however, without much hurt. Upon observing the immense extent of these glaciers, I could not help remarking (and it is a circumstance which many other travellers have observed before) what a fund is here laid up for a supply of rivers; and that the sources which give rise to the Rhine, the Rhone, and the Po, will never fail. I returned at length to the inn, as dripping wet, as if I had been plunged into water, but perfectly satisfied with my expedition."

We shall at present take our leave of this entertaining volume, till a future Review.

(To be continued.)

A com-

A compleat History of all the Religious Houses in the Counties of Devon and Cornwall, before the Dissolution. By the reverend William Jones, A. B. 8vo. 2s. 6d. Smerdon and Underhill.

The author, in his preface, informs us that "this work was originally drawn up for private use, and as an assistant to a bad memory for a person who is fond of ecclesiastical antiquities, and was at the time about to make a tour into the west of England. Some friends who had seen it, thinking well of it, and reflecting how scarce the original is, from whence the materials are collected, encouraged the author to make it public, as it might answer several valuable and good purposes."

And now, to speak our sentiments freely, we think it would have been better if it had still been *kept private*. We differ from the opinion of our author's friends, and by no means *think well of it*, or that it will "answer several valuable and good purposes." It is merely a dry and uninteresting detail. We have little more than an account of the founders, benefactors, and yearly value of these religious houses, at the dissolution. The work is interspersed with no reflections, though we conceive a work of this nature would afford an ample field for historical observations. But this task, it may be, suited not the *taste* of Mr. Jones. He only gives us, as it were, by way of index, collections from Dugdale, Tanner, and Leland.

We will present our readers with his *account* of Exeter cathedral.

"The kingdom of the West Saxons having been destitute of a bishop for full seven years, Pope Formosus threatened to curse King Edward the elder, in the year 905, unless he would restore bishops according to the ancient tradition. Upon which, the king, calling a synod, in which Phlegmundus, archbishop of Canterbury presided, did, by their advice, constitute several bishops' seats, and set out their several dioceses: and the archbishop ordained seven bishops in one day to seven churches, amongst whom Athelstan was made Bishop of Cornwal, and Eadulph of Crediton. In the year 1046 King Edward the confessor united these two bishoprics; and soon after, at the request of Pope Leo, and on account of the frequent devastations made by pirates on the coast, fixed the seat of the bishop in the monastery of St. Mary, and St. Peter at Exeter, as a place of greater safety, being fortified with walls; the then bishop Leofric, being introduced into the cathedral church betwixt the King and Queen. Leofric, finding the said church much decayed and impoverished in its goods and revenues, became a great benefactor, giving to it not only several books and church ornaments,

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but diverse lands, and recovered for the monastery other lands, which had been formerly given, but since lost and taken away."

"The monastery which originally stood here, to the honour of St. Mary and St. Peter, was erected by King Athelstan, about the year 925, soon after his coming to the throne, who endowed it with 26 towns and villages, and gave to it the third part of those *many relics*, which he had caused to be collected beyond the seas; namely, some pieces of our Lord's cross, sepulchre, garment and cradle, with many others of the like nature too tedious to name. After him King Ethelred, King Canute, King Edward, the confessor, King Henry I. King John, and King Henry III. became great benefactors to this monastery."

After Henry VIII. had renounced the pope's supremacy, and suppressed all the monasteries, and the Reformation was almost compleated, its beneficial effects were soon apparent.* But every abuse in society, be it ever so enormous, is attended with some advantages, and in the beginnings of reformation, the deprival of those advantages is always felt in a sensible manner, before the bulk of a nation can perceive the benefit that results from such a revolution. The institution of monks and friars is the least favourable that can be imagined, to the interests of mankind. Yet many good effects attended it, which ceasing when the monastries were suppressed, the people of England sorely regretted them. The monks, as they always resided in their convents, surrounded by their estates, spent their money in the country, and a ready market was afforded for commodities. They were also allowed to have been in England what they at present are in Roman Catholic kingdoms, good and indulgent landlords, as the rules of their order confined them within a certain mode of living; in consequence of which, their motives for extortion were fewer than those of other men. But the management of the abbey lands was far different, when the principal nobility and courtiers came to the possession of them. The rents of farms were raised, and the tenants could not with their usual facility dispose of the produce. The money was often spent in the capital; and, to enhance the evil, though pasturage was more profitable than tillage at that period, inclosure laid waste whole estates, and the tenants, looked on in the light of a useless burthen, were driven from their habitations. The cottagers also, deprived of the privilege of feeding their cattle on the commons, were reduced to the utmost state of misery.

* Vide Strype, vol. ii.

These reflections occurred from the subject before us ; but here we will dismit this unimportant performance. O.

A Political Mirror ; or, a summary Review of the present Reign. With Notes, explanatory and historical, and an authentic List of the Ships and Vessels of War, taken and destroyed, since the Commencement of Hostilities. 8vo. 1s. 6d. Fielding and Walker.

A party pamphlet, abusing Lord Bute, the present ministry, and the parliament, with strong insinuations against the King :—even his making the judges independent is an object of his censure—He says

“ This act of *apparent* generosity, which afforded no additional, or at least no important security against the power of the crown, was unquestionably a popular measure, and extremely well calculated to bespeak, and afterwards to impose on the credulity of the nation.”

And on the same subject he says,

“ Princes seldom give up their power, but with reluctance ; on the contrary, they are more anxious to extend, than to part with it ; and whenever they sacrifice their prerogative, it is for purposes not very favourable to the rights of the people, and which they dare not immediately avow. This voluntary act of generosity, on the part of the prince, was extolled by prostitute writers as an instance of the extreme veneration with which he regarded the constitution, and as an indisputable testimony of his patriotism and moderation.

“ It was indeed specious, and very little pains were required to give it weight with the multitude, whose easy credulity was imposed upon, and who, in return, rewarded their sovereign with the most unlimited confidence.”

If such a measure is so abused, judge in what manner the ministers must be treated.

This author, however, makes very pertinent remarks on the pernicious consequences of the great wealth brought by individuals from the East Indies.

“ The extraordinary inundation of wealth from the east, has contributed to increase the venality and corruption of parliament beyond the example of former ages. Country gentlemen, who had a natural and hereditary interest in the boroughs which they represented, were attacked by those exotics, and unable to contend against the profusion of their unprincipled opponents, were compelled either to solicit the protection of ministry, or to give up their seats : all this contributed to strengthen the power of the crown, and to extend

tend its influence over the whole representative body. But this was not the only evil which it occasioned. It acquired an influence over our manners, and even effected a considerable change in them, of which notice will be taken more particularly hereafter.

“The facility with which immense fortunes were obtained in the east, held out irresistible temptations to the necessitous and avaricious; and while Indostan could produce a *roupee*, there was an annual export and import of adventurers.

“This traffic, which was carried on for a series of years, brought considerable wealth into the nation, and produced infinite mischief. Debauched by the magnificence of eastern manners, these gentry, on their return, affected to despise the wholesome sobriety and frugality of their native country. The most sumptuous habitations and entertainments, equally destitute of taste and œconomy, were become absolutely necessary, and their dress and pleasures were equally expensive. The honest pride of the old English nobility was mortified, as being eclipsed, nor could they submit to have their consequence lessened, and sometimes superseded, in the country where they had been always respected, and especially, by men who had probably been domestics in their very families. Unwilling to be outdone, they were seduced into expences, beyond their ability to support. These unequal contests so imprudent and destructive, frequently terminated in the sale of their estates, which were purchased by those Asiatic plunderers, who had set them an example of extravagance, for the purpose, perhaps, of reducing them to poverty and ruin. The country-gentlemen became alarmed for their property and influence; the middle and lower orders of men were aggrieved by the advanced price of provisions, which the most wanton profusion and waste had occasioned, while all of them, without exception, imitated, to the very extent of their incomes and credit, the extravagance which they reprobated and condemned.

“No wonder then, that property shifted hands, and that indigence followed close upon the heels of folly and dissipation. Public spirit in some, and envy and resentment in others, at last promoted a parliamentary enquiry into the conduct of the most conspicuous of those who had amassed princely fortunes. Committees were appointed by the House of Commons, who certainly did justice to the trust reposed in them, by discovering a series of unexampled villainies, which called loudly for national vengeance. So flagrant and enormous was the guilt of the delinquents, that even government shrunk from them in the moment of trial and of danger, and artfully avoided giving them that countenance, which it wished to do. The Commons, however, more merciful, or less scrupulous, to the astonishment of truth, and the whole world, stood between the culprits, and the punishment due to their crimes, and consigned their own memories to everlasting infamy!”

We are sorry to say there is too much truth in these remarks, we wish legal remedies were applied to cure this growing corruption in the state—We hope that the true
lovers

lovers of their country will unite in voting for honest men unconnected with party, and that they will revive the obsolete custom of paying their members, as one means of rendering them independent. We think the county of Middlesex should immediately set the example, and hope the members have too much veneration for the ancient constitution to refuse acquiescence in so useful a custom.

The author does not seem a strong partizan for the Americans—though he is a republican—He finds the constitution very defective, which “our ancestors had not capacity or prudence to prevent.”—He says, “Our own immediate safety, independent of our obligations, requires public associations for the security of public liberty, though it may be neither just nor expedient at this moment to withdraw the trust which we have delegated.”—The author should recollect that any other public associations than the legal parliament (one branch of which we shall soon have an opportunity of again appointing) is wholly repugnant to the spirit of our constitution; but he seems aware of the injustice as well as bad policy of the measure he recommends, nay, notwithstanding his insinuations in favour of republicanism (a state which if once established in Great Britain; would soon degenerate into either aristocracy or absolute power) he acknowledges the English are only fond of monarchy.

“The nation was very far from being reconciled to his (Cromwell's) authority, though the treason * and duplicity of Charles I. had been punished with death, nor could his vigorous, or rather his magnanimous administration obtain the confidence of the people, sufficient to give stability to his government. With an army indeed at his devotion, he contrived to govern under the title of protector, but the avidity with which the whole kingdom at his death invited the fugitive son of the convicted tyrant to the exercise

* By treason is meant, *treason against the constitution*, by the first magistrate presuming to raise money without the authority of parliament; committing the representatives of the people to prison during pleasure, and afterwards oppressing them with heavy fines, for having discharged their duty to their constituents: with many other acts of violence and injustice. These were the treasons with which that weak and inglorious reign abounded, and which finally, but deservedly, brought the royal traitor to the block.

In latter times, we have seen members of the House of Commons deprived of their civil and military employments, for having defended the rights of the people against the encroachments of the crown; and who would, as well as Sir Miles Hobbart, Sir P. Hayman, Selden, Coriton, Long, and Strode, in the time of *Charles the First*, have been *fined and imprisoned*, if fear had not operated as a check to that power, which could only manifest its resentment, without the risk of its again reverting to the people, from whom it originated, and to whom it properly belongs.

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of the regal authority, proves to us how impatient they were for the restoration of monarchy, and that monarchy alone could give peace and unanimity to a divided people. Another instance of this truth appears in the revolution of 1688. The expulsion of James II. was infinitely more agreeable to the general sense of the nation, than the death of his father had been; and it was reasonable to have expected, after the injurious treatment they had received from a succession of kings, and the noble spirit with which they had asserted their rights, that they would have secured themselves as effectually as possible against future danger; but the indecent alacrity with which they meanly implored the instrument of their revenge to become their sovereign, is an irrefragable argument, that the multitude understand the rights of obedience much better than the blessings of liberty."

Observations on a Pamphlet, entitled, a short History of Opposition, during the last Session of Parliament. With a Postscript to the Author, containing, some seasonable Strictures on his Arguments in Support of a corrupt Influence in the Crown, and its necessary Operation upon a factious and servile Majority of the other two Branches of the Legislature. To which is prefixed, an Address to Messrs. Wedderburne, Gibbon, and M^r Pherfon. By a Member of Parliament. 8vo. Davis.

This pamphlet is as much inferior to "The short History of the Opposition" in elegance of style, as it seems to be superior to it in justness of reasoning and solidity of argument. We have always thought that if a ship is run aground, or upon a rock, the pilot and the crew only are responsible; the passengers are entirely innocent. In the same manner, if the state-vessel is brought into a critical situation, the prime minister and his colleagues in administration (who may be considered as the pilot and crew) are alone reprehensible; the opposition and the great body of the people (who may be regarded as passengers) are altogether blameless. The author of "The short History of the Opposition" says, that the opposition have been the cause of all our public calamities, only because they foretold that these calamities would be the infallible result of the weak or wicked measures of the ministry. But if to forewarn a man of his danger, and to bring him into that danger, were one and the same thing, then it would follow, that the clergy, who in their sermons, and moral writers, who in their productions, forewarn men of the dangerous consequences of their vicious courses, have
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been the authors of all the moral, and consequently of most of the natural evil, that is to be found in the world; but this is a supposition too absurd, to be admitted by any man in his right senses. Of the manner in which this writer answers his antagonist, the reader will be enabled to form some judgment from the following extract.

“ To set *truth* and *common sense* at defiance, in order to attain a favourite purpose, was bold, was enterprizing. To attack the whole body of the *whigs*, and to decry every species of government, but what is founded in the *influence* of the crown, and the *dependence* of the legislature, was the act of a daring and meritorious partizan; to meet opposition in their strong holds of parliamentary consultation and debate, was taking at once the bull by the horns: the worst that could happen was to be detected. In the mean-time, he has enjoyed the satisfaction of *deluding* and *deceiving* the ignorant and credulous, and so far his plan has been, I believe, tolerably successful.

“ But though the plan was worthy of such a servant, and such employers, now that the day of retribution is *at hand*, he will, I am persuaded, find that his zeal out-went his judgment, and that any temporary benefit he could promise himself to derive to his party, will be found to be much more than counterbalanced by that load of *infamy* and *contempt* which must follow a publication, ‘ Where the *malice* and *falsehood* of every line would require an answer, and where the *dulness* and *absurdities* will not deserve one.’ It is a trite observation, that *facts* are *stubborn things*.—It was reasonable to expect, that these facts would be *examined*, and that the *dates* would be compared. A writer may create or invent at pleasure, but without evidence such forgeries can pass for no more than mere assertion, the truth of which must rest solely upon the *credit* of an anonymous author, no very respectable authority at the best, much less when coming from the pen of an avowed partizan. But luckily for the discovery of truth and the attainment of political justice, our historian, like some other bold and improvident criminals, has made an appeal to documents, which will furnish materials for his own conviction; and has, by this stretch of imprudence, become in the hands of Providence a mere instrument to delineate the faction, who have instructed and employed him, in their *native colours*.

“ He tells us very circumstantially, and with all possible chronological correctness, page 5, that the fifth session of the present parliament, was opened on the 26th of November, 1778, and then gives two extracts from his Majesty’s speech, containing a complaint of the perfidy of France, in commencing hostilities, the *obstinacy* of America in refusing terms, together with a request for support. ‘ *Unanimity*,’ says he, ‘ was in the usual form recommended, and surely no period of history more required the unanimous exertion of the whole nation.’

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"It is evident to me, that he never read the speech, or has purposely mis-stated the contents; for unanimity was in no part of the speech recommended; and I think it would have been much more decent in him, to have passed over in silence that passage in it which avers, 'That the French had first commenced hostilities,' when the contrary was notorious. First, because those who fabricated this falsehood, knew that so early as the preceding April, orders had been sent to attack the French settlements in the East Indies; and secondly, because it was a fact of public notoriety, that Admiral Keppel had in the month of June, taken two French frigates in the Bay, and afterwards for three days chased the Breſt Squadron, and at length forced it to a general engagement.

"Another reason I have to believe that this writer never saw the King's speech is, where he supposes, that it contains a complaint of the *obstinacy* of America in refusing terms; whereas the passage relating to the affairs of America is, 'It would have afforded me very great satisfaction, to have informed you, that the conciliatory measures planned by the wisdom and temper of Parliament, had taken their desired effect, and brought the troubles in America to an happy conclusion.'

"What dependence there can be upon the assertions of any man, who, through negligence or design, hobbles, limps and stumbles in the least intricate and smoothest ways, may be easily gathered from this sample of his accuracy and fidelity, in quoting and reporting facts, which hold out so little temptation to the disingenuous mind, to mistake or misrepresent. I shall forbear to make any comment upon his direct misrepresentation of that passage, which alludes to the conduct of our admirals and generals. It is the only one which he pretends to quote in the words of the speaker; to follow it, therefore, with the passage, as it really stands in the speech, now before me, will, I believe, be fully sufficient.

"The pamphleteer's quotation, within inverted commas, is 'That the efforts of his Majesty had not been attended with all the success, which the justness of the cause, and the vigour of his exertions seemed to promise.'—The genuine passage runs thus: 'And although my efforts have not been attended with all the success, which the justice of our cause, and the vigour of our exertions seemed to promise; yet the extensive commerce of my subjects has been *protected* in most of its branches, and large reprisals have been made upon the injurious aggressors, by the *vigilance* of my fleets, and by the active and enterprising spirit of my people.'

Reports of the Humane Society, instituted in the Year 1774, for the Recovery of Persons apparently drowned. For the Year 1778. 8vo. 1s. Rivington.

Our nation is under very great obligations to Dr. Cogan and Mr. Hawes, for their indefatigable endeavours to introduce into this kingdom the method of recovering persons apparently drowned: they had many difficulties to encounter with, but their disinterested perseverance at length prevailed, and they have been successful in establishing the Humane Society, which has already been the happy means of preserving the lives of some hundreds.

The present work contains the particulars of the cases which were reported to the Society in the year 1778.

"The cases which came under our cognizance in the year 1778, amounted to *one hundred and fifty-nine*; out of which number *one hundred and six* have proved successful! More than two-thirds of those, who a few years ago would have been carried home inanimate corpses, spreading horror and lamentation around them, are now restored alive, and in health, to their joyful relations and friends! Among these many are industrious heads of numerous families, which would have been reduced to beggary, or have become a parochial charge, had not their valuable lives been thus preserved! Many were heedless infants, who had wandered from their parents, and, were it not for our interposition, would never have returned! Others, suicides, rushing into eternity in a state of mind the most unfit to appear before their Judge! Can more proper objects of compassion be found, or can relief be more happily bestowed?"

The society have also found their method successful in recovering a person apparently dead from lightning; also some from suffocation by charcoal, and suffocation by a lime-kiln.

Notwithstanding the society have taken great pains to promulgate their method of treatment, we are by experience convinced it is very far from generally known, and are sorry to learn that many valuable lives are still lost from improper treatment.

This we wish as much as possible to prevent, and think we cannot make a more agreeable present to our readers than the society's mode of treatment, and flatter ourselves that the very extensive circulation of our Review will diffuse it almost universally through this kingdom.

Methods of Treatment.

"I. In removing the body to a convenient place, great care should be taken that it be not bruised, nor shaken violently, nor roughly handled, nor carried over any one's shoulders with the head hanging downwards, nor rolled upon the ground, or over a barrel, nor lifted up by the heels: for experience proves, that all these methods are injurious, and often destroy the small remains of life.

The unfortunate object should be cautiously conveyed in the arms of two or more persons, or in a carriage upon straw, lying, as on a bed, with the head a little raised, and kept in as natural and easy a position as possible.

“ II. The body being well dried with a cloth, should be placed in a bed or blanket properly warmed; but not too near a large fire. Bottles of hot water should be laid to the bottoms of the feet, in the joints of the knees, and under the arm pits; and a warming-pan, moderately heated, or hot bricks wrapped in cloths, should be rubbed over the body, and particularly along the back. The natural and kindly warmth of a healthy person lying by the side of the body, particularly by that of a child, has been found in many cases very efficacious. The windows or door of the room should be left open, and no more persons be admitted into it than those who are absolutely necessary, as the life of the patient greatly depends upon his having the benefit of a pure air. The shirt or cloaths of an attendant, or the skin of a sheep fresh killed, may also be used with advantage. Should these accidents happen in the neighbourhood of a warm bath, brew-house, bake-house, glass-house, saltern, soap manufactory, or any fabrick where warm lees, ashes, embers, grains, sand, water, &c. can be easily procured, it would be very proper to place the body in any of these, moderated to a degree of heat but very little exceeding that of a healthy person.

“ III. The body being placed in one or other of these advantageous circumstances as speedily as possible, various stimulating means should next be employed. The most efficacious are: blowing with force into the lungs, by applying the mouth to that of the patient, closing at the same time his nostrils with one hand, and gently expelling the air again by pressing the chest with the other, imitating the strong breathing of a healthy person; the medium of a handkerchief or cloth may be used to render the operation less indelicate;—throwing the smoke of tobacco up the fundament into the bowels, by means of a pipe or fumigator, such as are used in administering clysters; a pair of bellows may be employed until the others can be procured:—Rubbing the belly, chest, back, and arms, with a coarse cloth, or dry salt, so as not to rub off the skin; or with a flannel dipped in brandy, rum or gin:—applying spirits of hartshorn, volatile salts, or any other stimulating substance, to the nostrils, and rubbing them upon the temples very frequently: tickling the throat with a feather, so as to excite a propensity to vomit; and the nostrils also with a feather, snuff, or any other stimulant, so as to provoke sneezing. The body should at intervals be shaken also, and varied in its position.

“ IV. If there be any signs of returning life, such as sighing, gasping, twitchings, or any other convulsive motions, beating of the heart, the return of the natural colour and warmth, a spoonful of warm water may be administered, in order to learn whether the power of swallowing be returned; if it be, a spoonful or two of warm wine, or brandy and water, may be given with advantage; but not before, as the liquor might otherwise get into the lungs.

One or other of the above methods should be persevered in, until the patient be restored.

"We have been as circumstantial as possible in the above directions, that if one convenience should be wanting, the attendants may not be at a loss for others. Where the patient has lain but a short time senseless, blowing into the lungs or bowels has been, in some cases, found sufficient: yet a *speedy* recovery is not to be expected in general. The above methods are therefore to be continued with spirit for *two hours or upwards*, although there be not the least symptoms of returning life. The vulgar notion that a person will recover in a few minutes, or not at all, and the ignorant foolish ridiculing of those who are willing to persevere, as if they were attempting impossibilities, have most certainly caused the death of many who might otherwise have been saved.

"Most of the above means are happily of such a nature that they may be begun *immediately*, and that by persons who are not acquainted with the medical art; yet it is always advisable to seek the assistance of some regular practitioner as soon as possible, as it is to be presumed that such a one will be more skilful and expert, and better able to vary the methods of procedure, as circumstances may require.

"The society find it necessary to inform practitioners in general, that several cases have fallen under their observation, in which *early* bleeding has been productive of pernicious, and even fatal effects. They are therefore of opinion, that the opening of a vessel should not be placed among the common methods of treatment, or such as are *always* applicable, although it may sometimes be successfully employed to remove subsequent symptoms of an inflammatory nature.

"The society think it proper to observe, that most of the above means of restoration are applicable to various other cases of apparent deaths; whether from hanging, apoplectic and convulsive fits, cold, suffocation by damps, or noxious vapours proceeding from coal-mines, the confined air of wells, cisterns, caves, or the must of fermenting liquors.

"Whenever any good has been produced by the means recommended, the person who has superintended the cure is desirous to write a circumstantial account of it to *James Horsfall, Esq. treasurer, Middle Temple*; or *Mr. W. Haaves, secretary to the society, Pallgrave Place, Strand.*"

N.

A Sketch of the distinguishing Graces of the Christian Character.
By Philip Gurdon, M. A. Fellow of Magdalen College, Oxford.
12mo. 2s. 6d. Mathews.

It is very difficult for writers, who have the assurance to take up their pens in defiance of reason and common sense, to avoid a self-confutation in their own positions.

This observation is verified in the following extract.

“ Let not what has been advanced concerning *inspiration* be mistaken, and any from thence led to suppose that I meant to adopt that dangerous and destructive error. That now, the scripture has been compleated and *extraordinary inspiration* has of course ceased, we have no further need of the spirit to make us partakers of divine wisdom and knowledge in order to our salvation; that our reason sufficiently supercedes the necessity of any divine influence upon this occasion. There is an *ordinary* as well as *extraordinary inspiration*: the latter we acknowledge has long ceased, because the work in which it was employed is fully accomplished; but the ordinary inspiration is as necessary now as ever, and is promised to the church till the end of time. As it would be bold presumption to expect an *extraordinary inspiration* to give us any new revelation, so it would be as vain presumption to expect, without the illumination of the spirit to understand the revelation of the spirit, *which is spiritually discerned*; especially since our Lord found it necessary to open the understandings of the apostles themselves, *that they might understand the scriptures.* (Luke xxiv. 45.) Accordingly St. Paul prays for his Ephesian converts, who had the scripture in their hands as well as we, *that the God of our Lord Jesus Christ, the Father of Glory, would give unto them the spirit of wisdom and revelation in the knowledge of him: the eyes of their understanding being enlightened,* &c. (Eph. i. 17, 18.) In like manner our church teaches us more than once in her liturgy to pray for this *inspiration*: to cite one passage may suffice. *Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good.* (Collect; Sunday after Easter) Surely we cannot suppose that our wise reformers herein lead us to pray for that *miraculous inspiration* which the apostles had in order to furnish the world with a divine revelation; but for that *ordinary inspiration* whereby our minds are enlightened to understand, and our hearts are prepared practically to receive the truths of God, as already revealed in the sacred scriptures. Herein, I must acknowledge, that with an intent to avoid mistake or perplexity, I have somewhat digressed from the leading topic of this chapter; to which I now return.”

As he was obliged to allow that *extraordinary inspiration* had ceased, his ingenuity was so at a stand, that, proceed he could not in erecting the fabrick of his *vital christianity*,* without dividing *inspiration* into *ordinary* and *extraordinary*. And, on this inconsistent contradictory principle, he proceeds. Instead of supporting the true spirit of christianity, according to our opinion, he labours with indefatigable zeal, to under-

* See his preface.

mine its real essence, *free agency*, which must constitute the goodness or badness of every act, whether civil, political, or religious.

Before we proceed, it is necessary to observe the contradictory terms of his *ordinary inspiration*.

Inspiration, if we conceive it rightly, is in itself an *extraordinary* influence on the mind of man.

If, therefore, *inspiration* be in itself extraordinary, how he could be guilty of such an enormous solecism, as to create the term *ordinary inspiration*, we know not; unless he saw it necessary to use such an incongruous principle, rather than forego the vain supposition of, perhaps, *himself* being inspired.

But supposing we were to allow him this *ordinary inspiration*, would christianity be improved by it? No! as above observed, the principle is irreligious—not to say blasphemous!

Where can be the merit or demerit of an act, if such acts be influenced by any power? What is it but blasphemy to rob our Creator of one of his attributes—justice? Is it not injustice, to reward or punish our actions which, either positively or negatively, are said to be under his immediate influence?

W.

*The House of Peereffes: or Female Oratory. Containing the Debates of several Peereffes on the Bishop of Landaff's Bill for the more effectual Discouragement of the Crime of Adultery. Principal Speakers, Duchess of G——n, Countess Dowager of Hu——n, Lady Cr——n, Countess of D——th, Duchess Dowager of B——d, Lady G——r, Countess of N——t, Duchess of L——, Lady P——, Countess Dowager of H——n, &c. President, A****a Ba****s, C****S, late Ma*****s of C*****n. 4to. 2s. 6d. Kearsley.*

A good and novel idea, smartly executed, seems to be the great end aimed at by our modern pamphleteers of all sorts and sizes; from the sprightly author of "Anticipation," to the author of this "House of Peereffes;" which appears, indeed, to owe its original structure to that well-timed and witty publication. The adultery bill, gave, in truth, a fair opportunity, and opened a wide field to those gentlemen who "catch the manners living as they rise." It presented

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a very proper "Cynthia of the minute," and, no contemptible writer hath here availed himself of the subject. The *thought*, however, is better than the *performance*; which, though not destitute of merit, admitted much more vivacity of debate, and brilliancy of wit, as well as more pointed argument, than is here to be met with. The declamation is often dead, and the satire frequently trite, though a man of lively talents might certainly have made the first animated, and the latter keen. Yet, it is, upon the whole, superior to most of those local productions which are in general "just born to look about them and to die." The cant style, set phrases, solemn etiquette, and parliamentary formalities, practised in the House of *Peers*, are very well caught, and with some humour thrown into "the House of *Peereffes*," of whose general design and particular manner of treating, we shall now proceed to give our readers some notion. Preparatory to the business of "the House," the wives and daughters of *Peereffes* issue forth the following mock writ of proclamation and summonses.

To the Ladies of Great-Britain and Ireland.

Whereas we the wives and dowagers of English *Peers* have thought fit and convenient to call a general assembly, and in consequence of such proceeding, have on the first day of our session effectually reversed, annulled, and rendered of none effect the right reverend the Lord Bishop of L ———'s bill for the preventing of adultery, be it known and certified unto all women by these presents, that in case of any indirect or covert opposition made by the male-chastates of this realm, such females as shall be declared capable to serve the high court of Parli——t now assembled, are expected, in obedience to orders issued out for that purpose, forthwith to repair to the respective destinations appointed for rendezvous, and after receiving proper instructions, the said females are commanded, on pain of such forfeiture as the authority of a court martial shall inflict, to take, burn, or in any otherwise destroy such of the enemies garrisons or other places of defence, as shall impede the progress of the said forces. And that the justice of our cause, its importance to the nation in general, and chiefly to the female sex, may admit of no controversy, we have, by virtue of an order from our most honourable house, constituted and appointed George Kearsley to print these our resolutions and debates. C——S, *Lady-President*.

A preamble, which is affixed to the debates, gives an explicit idea of their nature and intention.

On the --- day of March, in obedience to the mandatory dictates, to which they had jointly sworn fidelity, about half past one, the order of precedency was read, and the ceremony being adjusted without altercation, notice was given of the *Lady-President's* approach.

proach. Obeifance became a willing tribute to her Ladyship's authoritative claim, and was acknowledged her indisputable due from every party, the Dutcheffes of A—, and A—, only excepted. Those zealous assertors of their own superiority remained seated. Her Ladyship was accompanied to *the house* by the C— Dowager of H—n, and the ladies C—n, and F—h. The female attendants, deputed to the offices of enforcing all forms, and regulations, necessary to the preservation of good orders were careful that proper solemnity should be observed, and paid these honors to Lady C—, which were considered as annexed to the precedence. The right noble Peereffs, after a pause of some minutes, graciously smiled on the assembly, and receiving a paper from the hand of the honorable Mrs. N—, addressed their Ladyships to the following purport :

* THE LADY PRESIDENT.

“ *Most noble and excellent Ladies,*

“ The many favorable circumstances, which have hitherto befallen me, joined to the unanimous solicitations I have severally experienced from this right honorable assembly, induce me to hope that I shall not in future give you cause to entertain the most distant wish of recalling me from an office I think it my highest happiness to discharge. Fortune, in general desirous to be on good terms with our sex, has of late been of more beneficence to myself. It will be needless to enumerate in what particulars. You know them, my ladies, and the world knows them; it cannot be otherwise, as I have never shewn the least anxiety for their concealment. *No more of this.* I feel myself more than ordinarily bold in the presence of so many friends to our welfare, and look back with considerable pleasure on the many covert interviews we have held for the great purpose of forming a general assembly. Indefatigable diligence has at length brought it to pass. We have reached the goal, amidst a variety of difficulties, the fruitless barriers to our courage. Husbands, fathers, brothers, proved ineffectual obstacles in our way. Their mangled carcases (forgive the expression) are everlasting triumphs to our praise. Thus far advanced, I am convinced your Ladyships ambition is awakened to a true sense of your situation. The summit of power is yet to be attained, and firmness only can accomplish it. To desist, when the plain lies invitingly before us, and renounce a prize, which more than amply repays the expence of the acquisition, shews a futility of judgment, and a passive irresolution, incompetent with the tenets you have hitherto professed.

Relying, therefore, on your Ladyships perseverance, I shall beg leave to call your attention on this first day of our session to a circum-

* It may, perhaps, be wondered, how Lady C— could with propriety be qualified to hold a seat in this important assembly, being neither the wife or dowager of a Peer. We answer, by virtue of the English Peerage she is intitled to in her own right.

stance,

stance, the enormity of which will sufficiently plead in defence of the resolutions this house has submitted to. The paper I hold contains no less than an attack on women in general. Tired and distressed at the ill success they have experienced from rebel man, the L--ds of the upper house are exercising an unmerited and savage vengeance on the weaker sex, and meanly endeavoured to bind the affections of their espoused partners, after having stooped to the servile office of soliciting their alliance on any terms. An honorable P—te (Heaven bless him for the wise undertaking!) has suffered himself to be drawn into the snare, and though he has not the least interested concern in any such matter as his bill treats of, is made a Quixote for the prevention of other people's.—Your Ladyships well know, that amongst a body of nobility, and those not the most infallible, some individuals must, according to the course of things, be honored with the sign of ———. To stop the growth of so natural a produce, is equally injurious with fines imposed on such as forward the culture. Both these threats are issued out against us, and forbode immediate execution, if proper means are not considered for their annihilation. For this purpose, therefore, my Ladies, we are assembled; and lest any one of your Ladyships should suspect me of condemning a motion, innocent in itself, I beg leave to support the sentiments I have adopted by referring to the authority of the bill.”

The Lady President having thus learnedly delivered her charge; there follows the bill itself, recited *verbatim* from the right, *reverend* fabricator: after which began the debates; and they are supported by the illustrious speakers whose names emblazon the title-page. We shall present fair specimens of the *pro* and *con* in this great argument. Of the *former* (as being the most spirited and characteristic) we select the harangues of Lady Hu—n; the Countess of D—th; and the D—s of D—re, and of the latter, we will give for like reason, morsels of eloquence which were supposed to grace the lips of the D—s of B—d and Lady G—r.

C—s Dow. of Hu——n.

“Whether, in this unchristian house of assembly, it be the custom to address the society in general, or you, Lady President in chief, I am ignorant.—[Her Ladyship was made acquainted that the house was to be addressed by the speaker, being of equal dignity with the house of L--ds.] ‘Whether I appeal to the one, or the other, I shrewdly suspect my voice will not be listened to with that resignation, becoming the chastisement I propose to inflict. My Ladies, vice in every shape has so pervaded this devoted country, that I despair of closing my career of life, ere the manifestation of unlooked for vengeance be a signal for the destination you must await with obedience.’ [A groan from the opposite side of the House.] ‘I have reason to hope that I shall be called aside to behold the horrors that are bursting on you, previous to the univer-
sal

ful havock they are commissioned to deal abroad; and while your Ladyships are gasping for breath, and in the very action, swallowing whole torrents of fire and brimstone, I trust in the many secret intimations I have received, that some of you will behold me, arrayed like a young virgin in a snowy vesture, firmly seated on the rock of faith, and unmoved at the display of your calamities. [A hiss for some minutes.] The soft visions, the dear slumbers, the unutterable awakenings I have been sensible of, give me authority to expect a total exemption from the burning lakes, that are destined to become the abode of your Ladyships. (A cry of *'the motion, the motion.'* from all sides of the room.) 'Permit me, my Ladies, to offer you my reflections on the subject in question. I reverence matrimony, as a holy institution: and though I have without efficacy preached in its salutary benefits to a wilful — of my own, believe me it is of infinite service towards curbing the many vicious and dangerous passions that reside in the female breast. The most sacred characters, names which your Ladyships have never met with but in the Almanack, plead in its defence, and have been laborious in wiping from the mind any suspicions it may have entertained concerning the impurity of such a connection. Your Ladyships are not assuredly alarmed with fears of a similar nature. The consolation you wish to be administered, is, I dare say, of a far different complexion, and such, as my most sanguine endeavours will be unable to furnish. But trust me, if ye persevere in a system so unchaste, so unholy, so d-n-ble, you will, as the dear doctor has often warned the age, you must indisputably go to the d—. Consider these things, my Ladies, reflect on the insults you have offered to your lords and masters, and escaped the torments due to the sin of ad—y.' (Here a general hiss, and repeated clamors.) "Your incessant lewdnesses, my Ladies, have angered me to such a height, that I regard your opposition no more than Stephen did the shower of stones, which released him from the wickedness of the world. As he looked forward to a happier kingdom, so do I to the dear man who has taught me to despise the common intercourse of human felicities. In defence of the bill, I will harrangue with my dying breath, and had I the disposal of the thunder, no individual should survive the loss of her chastity. The fraudulent dissembler and herself should work out their p—tion in the deepest pit of —." (An universal cry of, order, order)

C—s of D——th.

"Lady D—th seconded the noble Countess in her opposition to the licentious manners of the age, and declared herself perfectly unanimous with Lady H—— in supporting the articles of the bill. Her Ladyship begged leave to condemn certain indefensible principles visible in the noble Dow—r's train of reasoning, and represented them as subversive of the great basis of true religion and piety. "An amiable simplicity of manners (continued Lady D—) "should be the original and invariable characteristic of female virtue. Every attribute, which may do honor to the sex, must be the certain consequence of such an admirable principle. The bill in dispute will, in all probability, by an exertion of its influence,

ence, restore that purity of conduct which, till of late, has formed the distinguishing trait of British education; and I cannot, on any rational foundation, conceive your Ladyships to be averse to a system, that has already been productive of such essential felicity. The facility with which the matrimonial knot has been proved dissoluble, is a severe reflection on the chastity of our morals. Your Ladyships have experienced the truth of what I advance in frequent instances, many within the circle of your dearest friends, and must be conscious of the criminal avidity which promotes a malady so malignant. The right reverend author of the motion appears, in my judgment, to have maturely considered the baleful consequences naturally concomitant on so universal an anarchy, and by debarring the offending parties from an honorable connexion, has excluded every argument which might influence a woman, not totally lost to every sentiment of delicacy. I forbear to mention the necessary circumstances arising from a first interview, previous to the expiration of a calendar year. Your Ladyships, however negligent of the momentary misconduct, must, in your subsequent reflections, call to mind the perpetuated disgrace you, by that means, incur in a secondary view; and though a transient period of life may rescue yourselves from the noxious poison, be assured the innocent victims to its violence will ever criminate you as the authors of their unmerited sufferings. These considerations will, I think, prove of such importance, and the substance of them so detrimental, that no opposition can reasonably be formed to a bill which enforces a contrary train of sentiment. By giving it your necessary sanction, those criminal allurements to infidelity, which fallaciously impose on a credulous mind, will be removed, and your Ladyships will be enabled to view the guilt and unhappiness of conjugal dissension, in their natural and genuine deformities. It may perhaps be asserted that such representations tend rather to object against the motion, and that by not suffering it to pass, the prospect I have drawn will disappear; but can you, my ladies, be deliberately guilty of such an insult on the very essence of virtue, as to check the wise regulations which aim so visibly at its support? The sense of honor cannot be so totally lost among you, that you should persist in the extirpation of chastity, merely from an insensibility to its amiable sweetness, as the source of every domestic virtue. From the present unhappy constitution of things, every woman may incur the criminality of matrimonial perjury, without any other condemnation than that of her conscience, which has been efficaciously lulled to sleep previous to the commission of so unhappy a mischief. Such a glaring defect in the policy of government, joined to the interrupted possession of what her passions have portrayed as a most desirable, and perhaps commendable acquisition, becomes a strong inducement to a weak and ill-governed mind, already biased in favor of licentious pursuits. Laws, therefore, for the correction of so notorious an evil, are, in my opinion, conducive to the most salutary effects, and will, I trust, meet with the concurrence of those of your Ladyships, who regard the respect due to your own honour, and that of your families.

D—fr.

D—ſs of D—re.

“ The D—ſs of D—re, in a very pleaſing ſtile of argument, defended Lady D—’s assertions, and made ſome animated remarks on the ſeveral articles of her Ladyſhip’s addreſs, which peculiarly concurred with the noble D—ſs’s ſentiments. Her Grace made a ſtriking diſtinction between the paſtimes of gaiety and innocence, and the dear-bought, and fatally experienced pleaſures of a criminal connexion. The eloquent Peereſſes expreſſed herſelf particularly intereſted for thoſe who, like herſelf, had not yet been converſant in leſſons of gravity, and who, from an early introduction into life, were novices in the ſevere duties, incumbent on the married ſtate. The houſe appeared to liſten with ſerious and willing attention to the ſeveral arguments her Grace introduced for the revival of long-neglected chaſtity, and ſuffered her very admirable addreſs to meet with none of that ſcurrilous interruption, which uſually diſtinguiſhes right honourable oppoſition.

D—ſs of B—.

“ After ſome previous remarks on the general tenor of the bill, her Grace the D—ſs D—w—r of B—d condemned the propoſition it contained, and addreſſed the houſe, as nearly as we can recollect, in the following terms. ‘ At a juncture, my ladies, ſo alarming, and in a cauſe ſo unconstitutionally repugnant to female liberty, my freedom of ſentiment will not, I hope, be judged the common jargon of B—gate malevolence, or the produce of a foil leis rich than that which diſtinguiſhes my origin. Rather let this auguſt aſſembly impute any nice and critical deviations I may inadvertently be guilty of, to my zeal for their intereſts, and my univerſal attachment to the preſervation of their natural privileges. It has been a growing maxim with myſelf; and, I truſt, a well experienced truth with many of your ladyſhips, that the ſubſervience of woman ſhould be directed by her convenience. The impoſing authority of men is of ſo groſs a nature, and unleſs duly curbed, is frequently carried to ſo conſiderable a length, that a non-reſiſtance on our part, ſerves only to ſubjugate us more enormously, and render females the mere mechanical, paſſive miniſters of their inimical procedures. If the evils of a ſtate, if the dangerous doctrines, originating from the introduction of ſuch booriſh terms of government as thoſe in the bill, have no influence with your ladyſhips, will ye not take fire at the lurking treachery it contains? Will not your eyes be open to the miſchievous operations which muſt enſue from it? In a word, will ye not be made ſenſible that, by ſuffering ſuch a ſyſtem to be authorized, ye loſe the valuable ſupport of all your ſuperiority, free will? My Ladies, I confeſs I am animated. I glory in it. ’Tis a virtue to exerciſe a tongue of ſlander, when the exiſtence of ſcandal is rapidly approaching to a criſis; for ye are aware, that, when the fuel is no more, the flame muſt evaporate. The bench of B—ps conſiſts of characters, in many circumſtances, truly reſpectable. The welfare of our ſouls is ſuppoſed to be the grand object thoſe mitred ſportſmen have in view. I confeſs the propriety of ſuch a chace, nor have your Ladyſhips, I preſume, any prevailing objection to ſeclude ſo inconsiderable, and ſo — a

number of Peers, from the grand and right honourable assembly, for so laudable a purpose. But shall their mandates of vengeance be issued out against the sex with indiscriminate rudeness? Shall grandmothers be equally comprehended in this tax on the mind, with novices of seventeen? I deprecate such an idea. Your experimental knowledge, my Ladies, is called in question, and I dare appeal to any ~~r—t r—v—d~~ of them all, if we are not, in the sense of the nation, allowed to have a greater insight into ~~the~~ good and evil arising from matters of this denomination, than the most sanguine ~~p—e~~ on the bench. Many noble L—ds who handled this subject previous to the present discussion, have contemptuously hinted at the frailty of (as they term it) the weaker sex. The inconsiderate errors those dignified beings have pronounced us obnoxious to, are of so weak a nature, that they appear calculated merely to terrify Misses in leading-strings. Seduction, with all the various ills annexed to it, has been sagely introduced in defence of the present motion, and those chaste restorers of such long-exploded tenets as female delicacy, and honour, compliment us, my Ladies, with giving cause to this public scrutiny into the articles of our faith. *Shblood*, my Ladies, can women, who have had the advantages of rank, who have known the sweets of frightening their husbands, tamely submit to such an insult on their feelings?—Nay, on their dearest, tenderest feelings? From myself, and I may venture to assert, from those of my family connections influenced by my authority, this bill will, in all probability, meet a direct and considerable opposition. Our interests, and indeed our sentiments, have hitherto preserved that uniformity in political views, that we shall, without doubt, be unanimous on a point that so notoriously makes for our private welfare. Consider the tenor of so novel a policy, and your Ladyships will find it a palpable scheme, clearly derived from ministerial despotism. The prevalence of similar machinations has already been so successful as to shackle husbands, fathers, and brothers, and shall we, the only representatives of independence, the only guardians of free speech and action, unite in voluntary bondage? No; rather may we quit a soil, where servitude is so illiberally welcomed; and where ladies of gravity, who with unwearied perseverance have laboured from their first introduction to society, in preserving the rights and liberties of the community, are scandalously, maliciously, nay, h—ll—ly forbid an honest interview with the pretty fellow they admire! My Ladies, I ask pardon for my warmth, but there are many of you (I appeal principally to the Dowagers) who must, from the course of things, have the good cause equally at heart with myself. It may be said, the circumstances of the bill do not aim at the widowed state. I grant it, but are not our children equally dear to us with ourselves? Is not the bar that impedes their plan of operations, of equal injury to us who are originally interested in the promotion of them? Let me ask the noble Peereffs in the white and silver her most secret sentiments on this subject. Exclusive of the good-will she bears her very amiable issue, she has another object invariably in view; a second union in matrimony. Whether the eager partiality with
which

which she pursues the dear change arise from political or more domestic attachments, it is not material to determine. A satiety may, and by the assistance of her amicable connections, must ensue, and as inevitably be succeeded by a system diametrically distinct. In this case, my Ladies, a change in measures or of men, the death of either party, most probably of her Ladyship, are events almost inseparably attendant on the course of a calendar year. The consummation therefore of the ceremonial rites of Hymen may be for ever impeded, and the Lady, however regardless of control, must subject herself in many senses to the annihilation of many interesting and favorite systems. On these, and other equally material grounds, I have ventured to represent the bill as containing a leading principle adapted to the destruction of our freedom, as an independent part of the creation. Your Ladyships will, I hope, have no objections to offer, as I am so well informed of your candour on this head, that it will surprize me to hear an English Peerefs dispute the orthodoxy of my sentiments.

"Her Grace might with propriety be said to have taken the lead in opposition, as the arguments she introduced appeared thoroughly to coincide with the sense of the house. On resuming her seat, the Dow-r Lady A—r, and Lady G—r were on their legs together. Each professed a more than ordinary zeal for the cause in agitation, and seemed unwilling to wave any privilege that might plead for priority. After unsatisfactory altercations, it was determined to abide by the decision of the assembly, who pronounced Lady G—r to possess an undoubted claim to precedence, from the many experimental lights her knowledge of men and manners might enable her to throw on the various niceties of the subject in consideration. Her Ladyship, after acknowledging the compliment so universally paid to the deep researches of her indefatigable industry, prefaced a peculiar richness of argument to the following purport:

Lady G——r.

"*My Ladies,*

"Many are the advantages I enjoy under the auspices of a situation which your Ladyships warmest wishes have yet been unable to reach. Thanks to my stars, for I have no obligation to earthly influence, my various pursuits in life have been attended throughout with truly authoritative information, and guided by implicit attention to national welfare. Mistake me not, my Ladies, when I say *national*, I would confine the licentious bounds usually put to this term; its extent is far too unlimited. Give me leave to exclude all male pretences to an epithet so naturally and conveniently calculated for the sole use of ourselves. The sources of good and evil, your Ladyships will unanimously confess, have no existence but with us. Should not the streams then that arise from them be obedient to parental control? And yet those self-same streams, defiled as some of them are with filth foreign to our shores, have dared not only to usurp a prior authority to our own, but give laws, nay, compulsory laws, to the total exclusion of our sex's jurisdiction. At this threatening period we are assembled, my Ladies, for the purpose of sub-

subverting a system which stabs the vitals of our constitution; and I well know, from the many excellent precepts your Ladyships have heretofore imbibed, that you would prefer the loss of life to that of its invaluable treasure, a treasure surpassing the descriptive fire of eloquence, a treasure your mothers and grandmothers have maintained with united and irresistible torrents of threats, prayers, ill language, and omnipotent invective. Resources such as these have been the ordinary aids called in to the defence of our just rights. The times were then equally moderate with the measures: a change in the one necessarily calls for a speedy reformation in such particulars of the other, as are inefficient to cope with the violence of a reinforcement. The objections I have yet heard stated against the bill now before this assembly, are equally the dictates of sound reason and candor. I only fear they will not meet with the serious attention adequate to the cause in which we are embarked, owing to a sort of pusillanimity which runs through the course of our debates. That manly spirit so greatly celebrated throughout the territories of Britain is lost, and I dare aver, irretrievably lost from the breasts of our husbands. To their wives then ultimately belongs a *renouveaulement*, if possible, of so inestimable a blessing. The honorable shackles our spouses are graciously forging for us, afford a very sufficient and striking preface of the purpose for which they are intended. Shall not we, who have till now demolished every barrier of opposition, who have nobly worn the breeches, and even carried them as the noblest bearing of our shields, invariably persevere in curbing magisterial insolence? Your Ladyships scorn the insult offered in such a suspicion, and will, I am convinced rather at once act openly, as I have done, than tamely submit to such restraints as your husbands please to put on the freedom of your inclinations. I need not waste time in pointing out such parts of the motion as I think injurious to our happiness. My life and conduct are every day subject to scrutiny, and I appeal to the language they speak, as explanatory of my sentiments. I hate the stinging incumbrances of matrimonial chastity, and ye know it. The amendment therefore I shall propose, will, I have reason to flatter myself, meet the general approbation of all well-wishers to female felicity. The tenor of it I would advise to the following purport. — That unconditional liberty be granted to all females, or if such indulgence be found unmeet, to those wedded to English Peers, after the term and expiration of one calendar year and an half, to be forthwith dissolved from all matrimonial restraint and obligation; and if their attachments lead them to contract marriage with any one who may be found willing to be party in such an engagement on similar terms. The certain advantages which society must reap from a system so benevolent, will immediately strike your Ladyships, when you consider the increase of individuals it will occasion, jointly with the enviable variety offered in so liberal proposals. Our husbands, well aware of our then omnipotent influence, will be careful in doing their best in every shape, while we may terrify them into a compliance with the most romantic measures, by urging the facility of an immediate separation."

Her

Her Ladyship after appealing separately to many noble Ladies, in defence of such particulars as were immediately connected with their respective interests and situations, concluded her negative on the original motion in terms of great acrimony, and poignant satire against many right honorable patronesses of the bill."

When the debates were ended, and the *Lady President* did not perceive an inclination to continue them in *either* party, she proceeded to read the bill, as an introduction to the sentence which the majority were to determine. On calculating the number of hands in favor of the motion, the tellers reported the sum total not to exceed *fifteen*. The dissentient voices were far more numerous. All usual ceremonies being adjusted, the right honorable Lady C——s declared the act for "preventing adultery" of none effect: and the House after praying for the *inefficacy* of all such obstacles, adjourned till the morrow.

Albina, Countess Raimond; a Tragedy, by Mrs. Cowley: as it is performed at the Theatre-Royal in the Hay-Market. 8vo. 1s. 6d. Doddsley.

To this tragedy is prefixed a preface, wherein the author gives a narrative of the proceedings between her and the managers of the theatres of Drury-Lane and Covent-Garden, relative to its appearance on the stage.

As critical observers of *Albina*, our task might not extend to an examination of the means by which it appeared on the stage, did not Mrs. Cowley's oblique charge of plagiarism against preceding authors, oblige us, as impartial Reviewers, to investigate such complaint, prior to our taking a view of the piece in question. "As I had some reason," says Mrs. Cowley, "to dread Mr. Harris's opinions, it was presented to him, in the summer of 1777, by a lady of rank, with the name and sex of the author concealed. After several weeks of anxious expectation, it was returned, peremptorily rejected. I then waited on him, and avowed the unfortunate piece, but had little reason to flatter myself with the circumstances of my reception: Mr. Harris told me, that there was no hope from alteration; that the play was unfit for the *stage*," (and might with equal propriety have added, the *closet*) "and that he was convinced it never could be made fit: he disliked the whole idea of Gondibert's situation; and thought every incident of the fifth act inadmissible, as he believed no audience would bear it." We cannot blame a manager's diffidence in receiving pieces, though we have had a tedious testimony, this last summer, of what an audience *will* bear.

What inference Mrs. Cowley means should be drawn from
this

this detail we know not, unless it is to prove, that it was immaterial to Mr. Harris whether a *lady of rank* or Mrs. Cowley was the author of *Albina*. But to proceed.

"The tragedy of Percy was soon after announced. I attended its representation with anxious curiosity, as this play had been approved by *that judgment* which had decided so severely on mine. At the opening of the piece, I was much concerned to see an old English story attempted." Why so? Would Mrs. Cowley monopolize the whole history of Great Britain?—She was likewise concerned "that so much was said of chivalry, and of expeditions to the Holy Land." We hope for the future, authors will take notice, that Mrs. Cowley lays claim to the whole and sole possession of the place, and that they must not send a monk, dervise, or sinner on a pilgrimage thither, without obtaining her *royal passport*.

But it seems Mrs. Cowley's real distress arose from the trifling circumstance of the heroine in Percy having a father. For, says she, "I learnt from the papers of next day, that Percy was a translation of a tragedy called *Gabrielle de Vergy*, written by M. Belloy. I was soon after informed, by persons who had read the original (*for I am unacquainted with the language**) that in M. Belloy's tragedy there is no father." Miss More's good-nature, in giving a father to her heroine, is the shaft which rankles in Mrs. Cowley's mind. Yet is it so uncommon a thing to have a father? If we take the opinion of Sir John Manly, in the comic opera of the *Lady of the Manor*, it is not. 'Every woman is some man's daughter, I suppose.' But Mrs. Cowley not only cavils about a father's being introduced on the stage, she goes yet farther: "The Law of Lombardy was soon after put into rehearsal, and I learnt, with great surprise, that it bore a resemblance to *Albina* in the conduct of the piece, thought not in the story or characters." What Mrs. Cowley means by the *resemblance* in two pieces, where the *story* and *characters* are both different, we are at a loss to determine. But Mrs. Cowley's terror and astonishment did not stop here.

"Another play by Miss More alarmed me greatly. The terror of suffering again what I had felt at Percy, induced me to write to her in much agitation; and I am sorry that I was prevented from sending that letter, and induced to believe it was impossible that the same palpable resemblance could again happen. Under this conviction I attended the representation, and heard with astonishment, what appeared to me to be every essential circumstance in the plot

* Had it not been for this accidental burst of modesty, we should have known only as a certainty, that it was the *English* language with which this lady was unacquainted.

and character of my play ; and to observe, that it was changed principally in those places which had been objected to in mine. In Orlando, as in Gondibert, the action springs from love, which took its rise in a situation wherein hope was impossible ; though the object is changed, from the widow of his brother, to the betrothed mistress of his friend."

In short, Mrs. Cowley seems determined at any rate, right or wrong, to find a similitude between her tragedy and every other that appeared from the time she deposited Albina in the manager's hands ; nay, we find in one place, that tho' the " story and characters of a play were confessedly different from Albina," she pretends, " the *conduct* of the piece resembled that tragedy." Surely *such conduct* in her is inexcusable. After relating the various interviews *extorted* from the managers, for which she herself confesses she has waited " three hours" at a time, she tells us, she gave up all thoughts of melting their hard hearts, and therefore asked Mr. Colman, the manager of the Hay-Market theatre, to bring out a tragedy for her ; to which he thus replied : " When an author of reputation thinks proper to bring me a piece, I don't think I have a right to deliberate. If Mrs. Cowley invites the town to a tragedy at the Hay-Market, I am only the midwife, to give it a safe delivery to the world ; when one does not know a writer, it is different."

Here the behaviour of Mr. Harris and Mr. Colman appear in a different light : it was immaterial to Mr. Harris who offered him a tragedy ; he took his determination from the piece itself : Mr. Colman, it seems, must *know his man* before he can give a reply. We cannot, however, blame the winter managers for leaving Mr. Colman this *bon bouche*, if he has a *taste* for it, of Mrs. Cowley, and reserving that of Miss Hannah More for themselves ; for in our opinion, no judgment would step from this to that : but Mr. Colman's *little JUDGMENT*, *little PERSON*, and *little PRIDE*, are exactly calculated to *usher-in little MERIT*.* In short, we cannot hold the proceedings in any other light, than that Mr. Harris had *judgment*, Mr. Sheridan *civility* ; the first of which Mr. Harris employed to get rid of *importunity*, and the latter Mr. Sheridan used to *gild the pill of disappointment*. As the whole preface seems to have been dictated in a fit of insanity, on a disappointment of *false pride* and *real vanity*, we shall dwell no longer on the subject, but proceed to the tragedy itself.

With regard to the story of Albina, it has been so repeat-

* Mr. Colman owns himself the *midwife* on this occasion, and truly *old-woman* like, protests it is a fine *chopping boy*, when it has all the appearance of a disgusting *abortion*.

edly recounted in the public papers, as to render a fresh detail tedious; we shall, therefore, be as concise in our remarks on this tragedy as possible: indeed, were we not compelled to dwell a little on it, by our profession as Reviewers, we should be tempted to throw aside the meagre production. The characters of the piece teem with inconsistencies; that of Gondibert, in particular, is such as must excite our horror and detestation; he is depicted a monster, which, we hope and believe, never could exist. A manager of a theatre, like the writer of a book, should stick to his motto; therefore, with what propriety could Gondibert, such as he is described, be presented to an audience with *veluti in speculum* wrote over his head?

Editha is drawn as inconsistent, though not quite so brutal in her passions. Indeed, this lady, in a scene with Albina, says to her,

“ You know I am not *fashion’d* like my sex.”

The reasons Editha assigns for the hatred of Albina, are the fallen state to which she is reduced, and the hopes she had, by Edward’s means, to have regained her former situation, which Albina had frustrated, by having caught

“ His sordid vows in *nets of gold*.”

To be sure, we have heard of lovers being held in chains; but we did not know, till this lady informed us, that they were caught in *nets*, like a parcel of *Thames flounders*. Poor devils!

The character of Westmoreland is not a whit less inconsistent than either of the above. He is at first represented as a brave old warrior; but soon dwindles into a mere country old gentleman; or else such a ridiculous consideration could not strike him as the following, upon Edward’s informing him, he must leave England in three days:

“ ’Tis a short period. It will scarcely serve

To break a piece of *gold*.”

To be sure, a piece of *gold* is more fitted to the *dignity* of tragedy than *silver*. A common village swain would have been content with a *six-pence*.

Edward seems to possess all the credulity of a boy just entering into the world, or else he never could have been the dupe of such a shallow plot as Gondibert and Editha practise on him. We find this young hero possessing the same *dignity of expression* with old Westmoreland. On the latter’s doubting the fervency of his passions, he *ardently* exclaims,

“ Oh no!”

A faithful love with my existence *twisted*”

Again, when Editha tells him of Albina’s infidelity, he breaks out with,

“ Oh,

"Oh, no!

Swear thou art false, I'll *twist* thee round my heart-strings."

Albina appears to be one of those *modest* ladies, who will hide their regard for the man of their choice till the last minute, and then are as forward as they were before backward.

It is not, however, the characters, that are our only objection. Did it not exceed our limits, we could point out many plagiarisms in Mrs. Cowley; for it does not absolutely require a knowledge of the French language to come at French thoughts; bad translations are cheap and plenty enough, and are to be had at almost every book-stall in town. To be sure there is in many places an *originality* in the *phraséology* of this tragedy; such as, "You'll not fight before a lady, Sir." "I'll plunge my dagger in your throat." "Take heart, my girl." "Well said, my child." "Truly not." "Whizzing storm." "So early! e'en so early."

It may be urged, that respect to a lady ought to have softened our pen; to which we answer, it is the play, and not the writer, we condemn; besides, how would an author triumph over a reviewer, could he *EXTORT* a *favourable* critique on a *bad* play, by putting his *wife's* name to it. Yet we are not of that tribe of critics, that

"If once a *lord* but owns the happy lines,

How the sense brightens; how the wit refines!"

We, on the contrary, never wish to see the literary productions of such LORDS and LADIES who take refuge either under their *titles* or their *sex*. But, indeed, Mrs. Cowley can lay no claim to our indulgence, while she *chimerically* complains of plagiarism against others. We beg Mrs. Cowley's pardon, but she puts us in mind of the fish-woman, who accused Mr. Quin of *stealing her fish*; to which he answered in his coarse way, *I steal your fish, WOMAN! By GOD, I never so much as saw your basket.*"

We shall dwell no longer on this trifling article; nor, indeed should we have thus far detained our readers in such company, but that it is always to be apprehended the cause of literature may suffer by the artifices of such vain pretenders. As to the tragedy, its only merit seems to be, that it has provoked a very ingenious piece of criticism, in a pamphlet, entitled "Observations on Albina," to which we refer our readers, who have curiosity enough to know any more of the tragedy of Mrs. Cowley and Co. S.

Observations on the Tragedy of Albina, Countess Raimond.

8vo. Mackleu.

The following advertisement ushers in these Observations.

C c z

"The

"The extravagant encomiums which have been bestowed on this play—the gross abuse of the performers—and severe accusations on the public—the labour, I make not the least doubt, of the same pen—have induced the author to lay before them his animadversions on the piece, whilst it was performing at the Hay-Market, in hopes to prove, that the want of proper encouragement is to be attributed only to a want of merit in the tragedy itself. He has not said any thing of the language, nor plagiarisms which appeared evidently to him during the performance, lest his memory might disappoint, or his notes mislead him: those he must leave till he has the play before him, as he is informed it is intended for publication; and then he means to do it all that justice the *humanity, modesty, and humility* of its authors demand.

Our author begins thus.

"It may, in all probability, be thought too hazardous an attempt to stand singly forth against a set of editors, who are stiled critics, and assume to themselves the power of regulating the taste of the public in theatric matters, by pouring forth their sentiments through the channel of their own papers, as arbitrarily as arrogantly, without condescending to shew their praise or dispraise is built on reason or sound judgment, esteeming it sufficient pompously to introduce their opinions with "*We think*," "*We are certain*," "*We conclude*." As one of the public, who cannot tacitly submit to the absurdity of ostentatious parade, to the meanness of arts, and illiberality of stratagem, called forth to aid imposition, I shall; I hope, merit in some degree the approbation of the impartial, by shewing my contempt for such sordid artifices, and what little regard ought to be paid to the criticisms of men influenced by partiality, and dupes to self-consequence. I mean not to copy the example of their vanity, by daring to suppose mere opinion could be satisfactory to my readers; it is only a prerogative assumed by folly and ignorance: as crows in peacocks feathers they may escape the notice of the undiscerning multitude, but cannot the eye of observation."

After this, he says, "I have it from the most indisputable authority, the play was the joint offspring of Messrs. Cowleys." So that our *civility* in regard to a *lady's* production cannot be called in question.

Having in a ludicrous manner gone through the plot of the tragedy, he goes on,

"It we review what has been thus far advanced, the amount will clearly appear as follows: that one of the first and essential parts of tragedy is totally destroyed; that there is the most consummate poverty of invention; that the incidents are forced, and either unnecessary, unnatural, useless, or absurd; that the whole or major part of the plot consists in *listening* and *peeping*; and in fine, that nature has appeared so perplexing a guest, that the author, as if determined on her total demolition and extinction, has turned her out of his society, and depended throughout on the distorted efforts of his own brain."

Speaking of the moral effect of tragedy,

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"To accomplish which," says he, "it is necessary to set before the audience the images of horror and fear, *i. e.* to paint such actions as create the first, and implant in our minds a disgust and detestation of those deeds from whence they originate; the second, by throwing us into such circumstances as make us afraid lest we should become the slaves of those passions which might draw on us similar misery.

"But how are these ends to be obtained?"

"By shewing us the enormities of vice, and painting the path which leads to them, naturally. The law of nature in this case should be rigidly observed; for man is more apt to labour to find out excuses for his vices, than arguments for the subduction of his passions; he looks towards the gratifications arising from the pursuit, and not the miseries he may create—hence every representation which is not within the line of probability, becomes the object of ridicule; carries with it no force of example, nor the voice of instruction; but, like Punch in a puppet-show, serves to raise a laugh at the extravagance of conceit.

"How has our author," continues he, "endeavoured to exemplify the matter in question?"

"By introducing two characters which never did exist.

"Disdaining the law of nature, he forms creatures of his own, and vainly imagines they can be ranked amongst the class of human beings."

Of Editha he observes, "She makes no impression upon the spectators, and indeed she is so totally *outré*, that she neither excites horror, nor raises fear.

Though the manner of her death is truly a very whimsical conceit—which I must beg leave to recite, as so much depends upon it—there is *one stroke* here which shews the profundity of our author's sagacity, for if he had not stabbed Editha, *soul and body*, and *murdered nature at one blow*, one of the best tragi-comic effects would have been destroyed that ever graced an English theatre.

"Gondibert, after the marriage of Albina, steals into her chamber with intention to murder her. Before this, Editha is sent for by Albina, who leaves the room; Editha enters; immediately after, impatient Edward comes in, catches hold of Editha, supposing her his bride."

This calls to our recollection the burden of the old song;

"And Joan and my Lady's alike in the dark."

'Tis well instead of Editha, he had not met one of the poor innocent house-maids. To proceed.

"Gondibert makes the same mistake, creeps from his *peeping* hole, and stabs her dead as a herring at one stroke. Poor thing! she dies without a groan! That violent, inexorable spirit fleets away without a murmur! I do not believe any author before ever winged his hero's hand with such fatality, no, nor perhaps had the same reason.

"If he had permitted nature to have breathed a whisper from Editha's lips, Gondibert would not have stabbed himself; Edward would not have attempted it; Albina's figure could not have been displayed; Edward could not have started; we should have lost all the Hahs! and Ohs! and this truly puppet-show scene would have
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been obliterated. It might as well; for the audience are neither surprized, pleased, nor alarmed; the secret has long before been divulged to them, and the most elegant attitude of the hero and heroine have a true comic effect." S.

The Antiquarian Repertory: a Miscellany intended to preserve and illustrate several valuable Remains of old Times. Adorned with elegant Sculpturss. Vol. i. 1775. Vol. ii. 1776. 4to.

We know not how it happened that this compilation has so long escaped us; but as we are not remiss in bestowing praise where it is due, so our duty as Reviewers (and it is the best test of our impartiality) obliges us to pass censure where an editor, after obtaining the public favour, abuses it so grossly as in the instance before us. We take it for granted, that Mr. Richard Godfrey is the maker both of the book and the pictures, and he has got some wicked wag of an antiquarian for his principal partner. His design is a good one: but he is so unequal to the execution, that his work, which he seems to make a point of publishing in monthly numbers (though he is not always punctual) and which has already gone through thirty-one numbers and near three volumes, is one of those meagre indigested compilations, where the best materials have not had justice done them, and the want of better has been amply supplied by wholesale quotations from Hollinshed, Stowe, Blount, and Taylor the water poet, from indulgences, legends of saints, incorrect charters, and dry heraldic catalogues, and the whole mass has been jumbled together without notes to illustrate it, or the least attention to errors of the press, and many of the pieces not authenticated.* The tales in No. 6 and 27, are as indecent as they are silly; and even the letters relating to the dissolution of religious houses in the last number, seem to be selected merely for their want of decency. A wretched translation of Perlin's and Le Serre's account of England, fills up Numbers 10, 11, 12. *Cere* awkwardly explained, p. 228, and an unnecessary astonishment about the fruit at Bothwell-castle. The account (No. 9.) of finding Thomas Beaufort's body at Bury, is a most impudent attack on the reputation of a surgeon who examined it, and gave so satisfactory an account in *Philos. Transactions*, vol. lxii. art. 33. It was drawn up by one Stuart, a rival practitioner, who first inserted it in the Bury paper, and then was at the expence of a copper plate to circulate it about the country: it was read by Mr. Connell, at the Society of Antiquaries, whose secretary publicly *returned thanks* for it, though he was stop-
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* See Vol. I. page 116, 118, 119.

ped from entering it in their minutes ; and last of all, it found its *requisit* in place in this *very useful and curious* collection.

It may be said, engravers do not understand literary composition ; but every engraver is presumed to be master of his own art. They can, and frequently do, for their own credit, amend indifferent drawings. Mr. Godfrey is a servile copyist. See Queen's Cross, No. 4, where the describer has mistaken palm branches for a *pair of wings* ; see also Kescvic water-fall, the Scowls, &c. but most of all, see that miserable print, in the 27th Number, of one of the finest views in the south of England, at Godalmin, which must have been communicated by some of the many pencilers who are continually attempting this pleasing scene, as the false account about Church-street, and the lie about Mary Tofts and the cat, is the result of ignorance and low wit ; nor are the views of Harrow, No. 15, or of the buildings at Chatsworth, No. 23, or from Constitution-hill, No. 28, or the five views in No. 29 and 30, any more worthy of commendation. Then for portraits, which Mr. Editor thinks one merit of his work, those of Mary Queen of Scots, Thomas Lord Wentworth, and Sir Antony Weldon, are scarcely human ; and the monument of Henry Earl of Westmorland, No. 11, Sir A. Brown, No. 7, Lady Digby's bust, No. 21, the Fitzwalter-tomb, No. 28, the Knight, in No. 29, and the miserable scratches of brasses, No. 28 and 30, would disgrace any work. The drawings which our best masters have bestowed on their poor brother, would, in better hands, have made the same figure as they do in the Virtuosi's Museum, or under Mr. Watts' tool.—Since Mr. G. has raised his price with his number of plates, he has sadly fallen off in execution ;† and his practice of inserting plates in one number, and the account of them in a succeeding one, to speak the most favourable of it, favours very much of the catchpenny.

FOREIGN LITERATURE.

Lettres de Mr. De Longueville : or, Portrait of J. J. Rousseau, in a Series of Letters. 8vo.

The author, who is a public scrivener in Paris, tells us, that the method which he has followed to give the world the portrait of that *great man*, was prescribed to him by an intimate friend, who was of opinion, that a short analysis of the principles laid down by the citizen of Geneva, could not

† How unequal and capricious this artist has shewn himself to his best friends, see Haisted's History of Kent, and Grose's Views ; the latter seems to have dropt him in his supplement.

but prove very acceptable to those who, from the multiplicity of business, or the nature of their occupations, might not find leisure sufficient to peruse the whole works of Rousseau. The eighteen letters of Mr. De Longueville are extracts made from the various productions of that extraordinary genius, with comments by the scrivener.

"Another motive that attracted me," says De Longueville, is, "that I have had occasion to observe, that the works of Rousseau are not so generally known as they deserve to be. I have heard a man of regular education, who, speaking of Rousseau's *Emile*, called it, the history of *Paulus Emilius*. Some hearers laughed, as if the being ignorant of a fact were a proof of stupidity; I did not laugh: on the contrary, I tried to make him easy, by observing to the company, that the best productions in literature are not unlike those beautiful rockets, which are admired as long as they shine, but forgot when they sparkle no more."

There is no less novelty in the thought, then charity in the author's behaviour, and we shall give him credit for both; the more so, as it is not the only instance of our author's originality.

After a comparison drawn between Montaigne and Rousseau, which serves, in our opinion, to confirm the truth of the Latin proverb, *omnis comperatio claudicat*, Mr. De Longueville is much out of humour with those injudicious readers who maintain that the works of Rousseau can only please and entertain women and boys: "And is not youth of both sex," exclaims our author, "the most SENSIBLE, most numerous, most amiable, and above all most JUDICIOUS part of mankind?" Who ever thought or said so before our learned scrivener?

The three first letters are taken up in justifying Rousseau and his works; in the fourth, the author begins his analysis, by the Essay on the Arts and Sciences; here he takes the occasion of disturbing the manes of the celebrated Rousseau, the father of lyric poetry in France, and taking from him the appellation of GREAT, given him by posterity, to confer it on his hero the citizen of Geneva—another instance of singularity. The difference between the two Rousseaus is wide; the poet was the first, and yet remains unrivalled in his way; the philosopher, as he is called, can by no means claim any such distinction. But Mr. De Longueville is a perfect enthusiast; and were literary disputes as dangerous as religious ones, we make no doubt but the scrivener would turn apostle, and, Mahomet like, force the world with sword and fire to kneel to the idol of his philosophical worship.

The whole work, as we have said before, is remarkable for a number of oddities, which give it a turn truly original.

The following is not one of the least. Rousseau, speaking of the art of writing in his *Emile*, adds, that it is a shame to treat of such trifling matters in an essay on education. "There," exclaims the enchanted scrivener, "there is one of those unexpected strokes that must throw the reader into a kind of extatic pleasure; he should here shut the book, and once or twice skip about the room!" Whether he did so or not himself, the author does not inform us.

Our duty as Reviewers being to expose both the beauties and defects of any work which chance, or choice, subjects to our inspection, we cannot refuse ourselves the pleasure of quoting the very ingenious manner in which our author exculpates his hero from a reproach laid to his charge, of his having employed unwarrantable means for obtaining the favours of a lady with whom he was desperately in love.

"Before I give credit to this report," says the panegyrist, "the fact must be proved to a demonstration; and then, if founded, I shall congratulate that immortal man, that the *delirium* of love could betray him into one fault only during the whole course of his life."

The pamphlet concludes with a letter, wherein the writer explains the reason why the *Feuilles Joyeuses* (a periodical work of which he was the author) have been suspended for near a twelvemonth; his apology is the most unexceptionable, *viz.* he could not defray the charges attending the undertaking. But this is supported by an argument so truly characteristic of this writer's very *uncommon* genius, that we think a translation of the following passage will prove acceptable and entertaining to our readers.

"The human mind cannot exert all its faculties, unless the full calls of nature are satisfied; money for this is required, and, where they are numerous, a great deal of it: for instance; I am not like those thin votaries of the muses, who feed amply on the perfumes of Heliconian water; I am one of the most *wonderful eaters* in the kingdom; it is only by cutting deep into an *aloyau* (the French sirloin) that I get that fire, strength, and luxuriancy of thought. In my little box (as a scrivener) where idleness hath given me leisure to reflect, I have often thought, that there should be a law, by which it were ordered, that every man of genius, who at any time had given proof of his talents, should be boarded, lodged, maintained in cloaths, and entertained at the public expence throughout the whole kingdom."

This may appear to our writer "a consummation devoutly to be wished:" but the republic of letters is so overrun with pretenders, that any encouragement would only serve to multiply the *Longuevilles* of the age.

Discours Politiques, &c.—Essays Political, Historical and Critical, on some European Governments, by the Count D'Albon. 1 vol. 8vo. Paris. Pissot.

To see a young man of fashion give up to study and meditation that time which is generally allotted by that part of mankind to dissipation and fashionable idleness, cannot but reflect great honour on the author of the above Essays; his very mistakes are dignified and rendered excusable when compared to the principal cause. A young nobleman turning his leisure hours to any advantage, is such a phenomenon in high life, that we find ourselves inclined to forgive even his errors. As a specimen of his style and manner of viewing things, we shall only extract what regards this country in particular, and leave to the sagacity of our readers to determine on the merits of the French speculatist.

“ In the paroxysm of its most violent convulsions has England established the form of its present government. The nation, hurt at the encroaching powers of its sovereigns, conceived the flattering idea of humbling them. The people never attempted to wrest the sceptre from their hands, nay, the subjects agreed to encircle their rulers with all the pomp of royalty, provided they themselves could domineer alone. By a dark, but well concerted policy, the English even out-did themselves in the execution of their deep laid plot. They did not seek after the shadow, but seized on the real object. The phantom of royalty continued to revel in St. James's palace, and the Parliament became the true monarch. This grand revolution was brought about by a patriotic enthusiasm; the state was shaken from its very foundation; successful attempts encouraged popular boldness, and the nation redoubled its efforts. The old edifice was battered, and soon tumbled to ruins. On those wrecks, yet reeking with the blood of their countrymen, the English raised the temple they meant to erect to Freedom. Time, and the manifold crimes of the nation, in a few years completed the work.”

In the following manner does the noble author expose the dangers of democracy.

“ In such a state,” says he, “ every man wishes to steer; no one dares to put his hand to the rudder. A power of commanding magistrates arises, not a subject to obey their commands. Liberty degenerates into licentiousness; ambition leads the way to anarchy; the laws are mute; the patriotic spirit expires. Let a man, swayed by ambition, boldly step forth, animated with the lust of empire, and that mighty people become a tribe of groveling slaves. Caesar enslaved the Roman people; but before he could forge the fetters, the commonwealth was overthrown. Democracy borders on anarchy; it has been thought so, and history has consigned it in its records. Rome conquered and destroyed Carthage. If there

existed

existed a monument on the ruins of that antient city, truth would write on it these words ; *Carthage destroyed itself !*"

Whatever may be the opinion of the world in general, and of the critics in particular, on the performance of the Count D'Albon, he has attained the *moral* end of every writer ; I mean, that, besides the profit of the sale, he is on the pension list of Portugal ; having received from that court the insignia of the order of Christ, and, what is better than all outward ornament, a pension of twelve thousand reis. Who would not be an author at that price ?

Dictionnaire Universel, &c.—Universal Dictionary of the moral, economical, political, and diplomatical Sciences ; or, the complete Library of the Statesman and the Citizen. By Mr. Robinet. London and Paris, in numbers.

This is a praise-worthy attempt (which we fear will have very little success) of recalling the diplomatic body to an open and fair way of dealing, from which they seem to have swerved by right of their *political patent*. Statesmen, in general, are something like the lower nobility of Brittany ; these may turn traders, by depositing at the herald's office their titles and patents, which are restored to them whenever they think fit to leave off trade. Thus ministers and ambassadors when appointed to their employ, forget that there is such a thing as probity, and resume their notions of that stale virtue when they quit their places ; though several have been known never to think of it afterwards.

Nevertheless, Mr. Robinet deserves great commendation, both as to the intent of his work, and the manner in which it is executed. This volume contains several very interesting articles ; especially that entitled *ambassadors* and *embassies* ; it is terminated by an excellent instruction from a dying ambassador to his son, who intended to run the same political career. The lessons of this sensible father are all enforced and illustrated by examples and anecdotes. When he exhorts his son to avoid a culpable duplicity, he accompanies his advice with the following historical fact.

" A minister of foreign affairs writing to an ambassador from his own court, concluded his letter with these words : *Be liberal in your promises, we shall cautiously avoid performing them.* The ambassador answered in the following manner. ' I will promise nothing, because the consequence must be disgraceful to me ; you shall have

nothing to perform, because I shall take care not to engage you in any respect whatever : but I am confident to be successful by fair and honourable means. These shall be my only artifice. If you chuse to employ another, recall me ; for I will not venture to lose on a single cast, a reputation which I have acquired during the course of twenty years trusty services."

Such is the language of honour ; such the dictates of honesty. He alone who follows them is entitled to esteem ; all others, though they may derive lustre from their employment, are, as men, a disgrace to society. Discretion is required, but duplicity on any occasion unpardonable. A statesman, in short, should not open his lips too freely, lest he should betray some important secret ; but, if not obliged to speak, he certainly is obliged never to utter a falsehood.

De la Religion, &c.—An Essay on Religion, by a Man of the World. Paris. 4 vol. 8vo.

This is a kind of phenomenon in literature. A man of the world becoming the champion of religion, when it seems to be a settled maxim with the heroes of the *ton*, to have no religion at all, is such a wonder, that we don't know which to admire most, the choice of the subject, or the masterly manner in which it is treated by this anonymous writer.

The chief aim of this work is to establish the truth of the following maxim, so often attempted, but never so forcibly urged as in this ingenious work, viz. that the principles of the Christian religion is of all religious systems the best calculated to conciliate the almightiness and goodness of God with the existence both of natural and moral evils. The following extract from the author's introduction will convey to our readers an idea of his plan, and the manner in which it is conducted.

"The work which I undertake is immense. Am I not then justified in appropriating to my own use, the discoveries of the many men of genius who have honoured and enlightened this age ? In order to avoid mistakes, let us adopt their plans in all problematic questions ; let us even copy their own expressions, confining ourselves to examine what use they have made of their extensive knowledge, and the inferences they draw from it: this will be an homage paid to their toils and talents. Why should I present in a borrowed dress those things which must lose their energy under my pen ? By giving their objections, as they have presented them to the world, I shall screen myself from the charge of having endeavoured to weaken them ; nay, will not my argument appear more forcible,

forcible, when the consequences that lead me to the proof of divine revelation, are drawn from the very discoveries and truths penn'd down by our philosophers?

But the chief merits of this worthy man of the world is that a laudable spirit of moderation and modest diffidence, two qualities seldom met with amongst authors, especially polemic ones, breathes throughout the whole work. We are confident, that our readers will not be displeased to find here some passages relative to Christian tolerance, which is the author's principal theme.

"What right have the ministers of religion, building on spiritualities, to persecute those whom their arguments cannot convince? Is exterior violence the means of persuading the minds and determining the will of man? Would the Creator, who receives from a true Christian an homage the more pure as it is most free; would God, I say, be pleased with a worship merely outward, with a forced submission which the heart disowns whilst the tongue expresses it?"

After extracting from Buffon's Natural History the proofs which the French Pliny urges to demonstrate that we all spring from the same stock, the author exclaims. "How glorious the thought! how well nature profoundly studied chimes with the holy text to convince us of that pleasing truth! it is on that notion that Christ has founded the whole of his moral—*Dilige proximum tuum sicut te ipsum*. And who is that neighbour? The Samaritan, the Jew, the Pagan, the African, the Hottentot, no less than your countryman and your dearest friend; because in reality you are their brother, we all are branches shooting from the same tree, and dispersed over the globe. Were men to be fully convinced of this useful truth, far from destroying, they would relieve each other by mutual services. The difference of climates, manners and customs would only prevent a dangerous consequence, but love would ever bind together all the children of that immense family."

We shall dismiss this article with our hearty wishes that this true philanthropist may get many proselytes, owning at the same time that our hopes are by no means equal to our wishes.

Des Moyens, &c.—On the Means which the Art of Physics may make Use of to multiply one particular Sex more than the other. By M. Saury, M. D. Paris. With this Epigraph

Quod medicorum est promittant medici.

Whether

Whether this curious naturalist sticks to the letter of the above motto, and promises no more than his advice can bring about, we leave our readers to judge, and put it if they list to the test of experience, which we will enable them to do, by setting down two of this curious physician's prescriptions, observing previously, that the ground the author builds upon is the following maxim: amongst rational beings and other living creatures, that of the two individuals whose generative faculty is the most powerful at the time of the conception, gives his or her sex to the foetus: this once granted, the Doctor prescribes thus:

First Natural Means. (For he assigns some moral ones also which will be better read in the Book itself.)

"Let us suppose that the husband is not so amorously inclined at his wife, and wishes to have a boy; in such case, the wife shall feed on vegetables, very thin broths, drink little or no wine, thus her strength and vigour will abate, and she will meet with less ardour the embraces of her husband.

"The latter is to make use of the best wine mixed with a sufficient quantity of water; eat mutton, partridges, and other meats roasted; drink every morning fasting, one third of a potion, being an infusion of a drachm of bitter wort in a pound of water, the same quantity before dinner, and the same before supper. If he is of a cold constitution, he may at the end of a fortnight *undertake the work*, and, provided he avoids all manner of excess, attain the wished-for end. A decoction of bark, or an infusion of the bitter wood of Surinam, is a good succedaneum to the bitter wort.

"If, on the contrary, you wish for a girl, reverse the regimen, and it will produce the desired effect.

Second Natural Means.

"A man in the hey-day of life, if he would have boys, must marry a woman much older than himself. Twenty years experience have convinced a naturalist, that in Silesia they had a far greater number of females than males among the horned and other cattle, as well as the birds, fowls, &c. The old cows constantly yielded him the greatest quantity of males, the old bulls of females; a young cock, two pullers to one hen, &c. In general, the breed resembled in sex that of the parents which happened to be the youngest, and when both were of the same age, the number of males and females were nearly equal. If the difference of age hath so powerful an influence on the sexes of the engendered animals, nature certainly points out to us the means of multiplying one sex more than the other."

We remember a foreign quack, who a few years ago advertised in our daily papers, that he was master of a secret of begetting

begetting boys or girls at pleasure ; in our humble opinion, Dr. Saury differs from him, in that only he sets down rules which he thinks of great efficacy, and gives them gratis, *pro bono publico*, whilst the former meant only to cheat and benefit by his imposture. Nevertheless, as the Reviewer speaks only from his own experience, as to the second rule, in that being several years older than his wife, he constantly had boys, and nothing but boys, he will not pretend to give his award against the doctrine, well remembering the old adage, *Exceptio firmat regulam*.

* * This Catalogue of Foreign Books to be continued in our next.

CORRESPONDENCE.

To the Authors of the London Review.

Gentlemen,

In your last month's Review, I read with concern your strictures on a performance which seems to deserve a very different treatment, I mean Mr. D.'s *Oration de Prim. Civitat.*

Admitting your verbal criticisms to be well founded, they neither authorize nor vindicate such severity of investive, and such undistinguishing censure. By all the rules of distributive justice, along with the defects, you should have pointed out the beauties in the oration, which, in the opinion of some competent judges of classical merit, are much more predominant.

Patres nostrum, though, perhaps, defensible, will be changed with advantage for *patres nostri*.

Gubernari for *gubernare* is manifestly an error of the press, and not a misconception in Mr. D.'s head, as you severely insinuate ; for the passage wherein it appears is an elegant quotation from a classic, and as such is printed in Italics. I recollect the passage, and believe it to be taken from Livy.

Well knowing, gentlemen, your weight in the republic of letters, and sensible that in this instance you have, though without intending it, injured a performance which many of the impartial public approve, I hope you will have the goodness to insert the above, as the opinion at least of one who has read the oration repeated times with satisfaction, and who numbers himself with pleasure among your faithful correspondents and constant readers.

A. B.

To

To the Editor of the London Review.

S I R,

Ill would it become any one to enter the lists of controversy against a person who hath so little regard to decency as your correspondent J. S. whom I suspect to be no other than the redoubted metaphysical Quixote in leading-strings, Philalethes Ruslicans, *alias* the Rev. Jacky Shepherd.

Secured by the highest certainty that reason can give, I, one of those whom J. S. in truly Hudibrastic rhetoric, calls "the whole clan of *sleepers*," defy him and his brethren, the dreamers of an intermediate state, to give more than a bare plausibility to the arguments of his fraternity.

With due acknowledgments for his kindness and readiness to instruct me in the two languages, of which he seems to know but little, I must beg leave to refer him to the three concluding verses of the sixteenth chapter of St. Luke, and without the least "violence" to affix my signature.

Y.

Answers to Correspondents.

From the multiplicity of letters, and their coming to hand so late in the month, the editor has not had it in his power to take the sense of his associates in respect to the congratulations of some, or the remonstrances of others; he, however, takes this opportunity of acknowledging the receipt of favours under the following signatures. M. Macgreggor.—L. B.—A Friend to Literature.—X. Y.—A Second Remonstrance.—H.—A. B.—A Querrist.—A Critical Observer.—H. Weston.—An Occasional Correspondent.—A Minute Investigator.—D. D.—S.—H. N.—and Florus.